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Volume XC

11 February 1905

Number 6

Third in a series of Messages for Today

The Test of a True Gospel

The trumpet has sounded, and it is not a call to retreat. We are not going back, we are going on.

We cannot preach today the theology of Finney and Moody, but we can preach, as Finney and Moody preached, a living Gospel to living men. They believed and therefore they spoke; we also must speak what we believe.

Whether we are new theology men or old theology men let us send our unbeliefs to the rear. Men are not saved by disbelieving. You may not believe in Calvinism, but disbelief in Calvinism will not save you. You may not believe in the Higher Criticism, but even that unbelief will not save you.

If our theology has not truth in it which takes hold of the lives of men and reshapes them in the image of Christ, it is not a true theology, whether it is old or new. If that kind of truth is in it let us tell that and nothing else.

Let us stop preaching about the Gospel, and begin to preach the Gospel. We have been filing and burnishing the tool long enough; now let us see what kind of work we can do with it.

Written for The Congregationalist by WASHINGTON GLADDEN

New York

The Pilgrim Press
BOSTON

Chicago

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THE CONGREGATIONALIST

Saturday
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and Christian World

Volume XC
Number 6

Event and Comment

THE INITIATION of Mr. Dawson's campaign in America, the deepening and the practical fruition of revival inter-

The Religious Outlook

est at points where it has for some time been manifest and its upspringing in other places have been the chief events of the week in the evangelistic movement. Our news pages give definite particulars. The mood of many pastors and church members continues to be one of earnest prayer and expectation, accompanied by wise and definite efforts to extend a spirit of earnestness throughout the community. This month and next may be notable ones in our churches East and West. Never before in this generation, at least, has the denomination been so united and purposeful in its evangelistic desires. Never was the opportunity for simple, straightforward evangelism more inviting. Be it ours to persist in prayer and in action until the fullness of blessing comes!

NO RELIGIOUS assembly in Boston in recent times has included so many eminent men of so many denominations

The Religious Education Association

as will attend the third annual convention of the Religious Education Association next week. The program includes in its list of speakers presidents of universities, colleges, principals of public and private schools, bishops, pastors and teachers from many sections of the country. The chief themes are such as deal practically with the personal Christian life, with its social, national and international influence. It will be worth while, for example, to come a long distance to hear such men as Bishop W. F. McDowell of the Methodist Episcopal Church, Pres. H. C. King of Oberlin and Bishop Lawrence of Massachusetts discuss How can we bring the individual into conscious relation with God? Each day, from Sunday evening, Feb. 12, to the close on Thursday evening after addresses by Pres. W. J. Tucker of Dartmouth and Pres. Charles Cuthbert Hall of New York, will offer attractions for those interested in the growth of the spiritual life which come but rarely to any community.

THE SUNDAY SCHOOL is only one of the seventeen departments which will hold sessions in connection with the Religious Education Convention. Yet the topics and speakers for the two meetings on Wednesday and Thursday afternoons are as attractive as the programs of the best state associations. The most popular of the departmental sessions at Philadelphia last

year were those of the Sunday school and doubtless that experience will be repeated this year. An exhibit will be made of maps, models, Sunday school apparatus, literature and methods of teaching used in religious instruction by Protestants, Catholics and Jews. It is expected that this will be one of the most important features of the convention. For programs of the other departments we must refer our readers to the official bulletin of the association. All the general and departmental sessions are open to the public. Not by any means the least of the attractions provided for the members and delegates are the entertainments to be given on Monday, at Wellesley College in the morning and at Harvard University in the afternoon and the official reception at Faneuil Hall in the evening. Reduced rates will be given on all the railroads and arrangements have been made for visitors at hotels and boarding houses. Programs and full information will be furnished on application to Rev. F. H. Means, Tremont Temple, Boston, which will be the headquarters of the convention.

DR. WASHINGTON GLADDEN'S communication on another page will suggest the extent of the demand which

The Congregational Pastor-at-Large

would be made on an official representative of all our churches, if the full time of such a leader were placed at their disposal. On his trip east this month he is to speak at Pittsfield on the 20th, and then on successive days at Providence, Fall River, Melrose, Bellows Falls, Burlington, Brooklyn and Briarcliff Manor. The gatherings he will address are conferences of churches, Congregational Clubs, mass meetings and dedications of church edifices. It is evident that the pastor of a large church, with the many calls to which he must respond for outside service, cannot make many such trips about the country as Dr. Gladden is to undertake this month. It surely ought not to be necessary for him to repeat his modest request that his traveling expenses should be paid. It would also be little enough to see that his pulpit should be properly supplied during his absence from home. We believe that the great need of such a service as Dr. Gladden is freely rendering is being demonstrated. Already the action of the National Council in requesting its moderator to respond as far as he is able to the calls of the churches is being amply justified by his wise and generous efforts, which will doubtless point to the necessity of some systematic provision for denominational leadership.

PRESIDENT ELIOT of Harvard University in his annual report, just filed and made public, condemns in roundest

President Eliot on Athletic Evils

terms both the game of football and the moral temper it breeds in players and spectators. President Eliot "races" his machinery, to use a terminology best known to engineers, just often enough to prove to the world that most of the time he is a very reliable engine, or to change the figure of speech, he spills over often enough to show that his pail is full. Normally judicial and calm, when he does break out it is with a note of exaggeration which betrays the control usually exercised. That there are abuses in connection with collegiate and preparatory school sports no one can deny, nor that there is crying need for more thoroughgoing control of students' sports both by officials and students. Too often the game now is played not for sport's sake but for victory's sake. Too often the dominant mood of individual players and some spectators borders on the brutal; but no such sweeping indictment of athletes in general, or of football as a game, as President Eliot brings will hold. Out of respect for him and his high position criticism of his official utterances by representative athletes and administrators of college sports will be reduced to a minimum, at the same time that advantage will be taken of the interest which his words will arouse, to put the game of football on a better basis as respects open play and reduction of the money-making side of the sport.

THE METROPOLIS is aroused by the lamentable condition of its police force, even under a Tammany mayor who

Civic Reform

on the whole has commended himself to citizens; and the Chamber of Commerce's call for a town meeting has borne fruit in the appointment of a representative committee of nine men, who will study the situation and make recommendations which, when weighed and approved, are to have the backing of a non-partisan movement that will be weighty at Albany in securing desired legislation. Mayor McClellan and Police Commissioner McAdoo are sympathetic and are contributing suggestions as to needed legislation. Partisanship and personal ambition figure as little in this movement as in any New York has seen, hence the more reason to expect good from it. Most students of the problem agree that the core of reform lies in centralization of power in a single commissioner, with long tenure, and only removable on charges proved.

In Philadelphia a Grand Jury has in-

dicted high city officials for collusion with traffickers in girls and women, and within the municipal legislature itself, corrupt as it is, there is a demand for reform. The City Party is planning to put candidates in the field in the coming spring election. The Illinois legislature is challenging a critic of its honesty to prove his charges of graft, and he, a young Chicago attorney, is standing by his guns, collecting evidence and summoning as witnesses officials of Chicago's splendid civic reform agencies who have learned at Springfield how corrupt state legislators are.

PRESIDENT ROOSEVELT kept his pledge made to the delegation of Protestant clergymen and laymen who waited on him a fortnight ago to enlist his interest in the divorce and re-marriage problem, and soon sent to Congress a special message urging that provision be made for inclusion of statistics on marriage and divorce in the work of collectors of the Census Bureau. The House already has acted affirmatively, and the Senate doubtless will. Before there can be intelligent action there must be accurate and up-to-date knowledge.

EVIDENCE ACCUMULATES that the President in his demand for assertion of Federal authority over corporations engaged in interstate commerce, has struck the chord by which judges, legislators and the politicians must take their pitch. The Supreme Court's decision by a unanimous vote, affirming that even under the so-called Sherman trust law there is authority for prohibiting the tactics employed by the beef trust in killing competition and cornering a staple food product, is one that puts the judiciary of the country on the side of the people. The report of the Interstate Commerce Commission condemning the Atchison, Topeka & Santa Fé Railroad for its discriminations in favor of the Colorado Fuel & Iron Company lets in a flood of light on the methods of the common carriers as they have built up the fortunes of those whom they choose to favor. Last but not least, the vote of the Republican conference of members of the House last week substituting the Esch-Townsend bill for the Hepburn bill, against the fierce opposition of a minority in which Pennsylvania representatives were conspicuous, shows that the people's representatives feel the ground swell of opinion back of the President in his demand that the Interstate Commerce Commission be given added power and that a new, special judicial tribunal be created to try cases growing out of the commission's interpretations of such law as Congress may make, asserting the right of the nation to guard against unrighteous discrimination.

THE PRESIDENT is being roundly criticized in the Senate, because under his direction the Department of State negotiated a protocol or treaty with San Domingo, committing this country to obligations and establishing precedents which neither legally nor morally are within the exclusive power of the Exec-

utive to determine. The Senate in its present personnel may be out of favor with the American people, but the Senate, as a constituent part of the Government representing the people, indirectly if not directly, has both constitutional and moral right to be consulted on matters affecting foreign policy. If now there is a disposition to refer the treaty to the Senate it is due to the pressure of public opinion.

SECRETARY OF WAR TAFT has been arguing before a Congressional Committee for such tariff legislation governing trade between the Philippines and here and vice versa, as will enable the Filipino planters and merchants to find markets which are at least as profitable as those they had when Spain ruled. Special trade interests in this country which dread Filipino competition thus far have had the ear of Congress. They care only for their own assumed or real interests, and relegate the Filipinos' prosperity to a minor place in their thoughts. Secretary Taft will not get what he wants and what will conduce to the interests of the country as a whole unless he has public opinion to back him up, for the industries lobbying against alteration of the present tariff are powerful.

WHY ARE Kansas and Texas proposing to set up state refineries of petroleum and thus extend the range and strengthen the principle of State control of industry? Because of the intolerable Standard Oil monopoly! Why has the city of New York, under the lead of a Tammany mayor, been forced against its will to set up a municipal lighting plant? Because of the extortionate prices of the lighting monopoly of that city, including both gas and electric companies, controlled by men of the Standard Oil "system." Professors in our colleges and rabid street orators fresh from Europe and daft on State socialism might teach and exhort until the twenty-first century dawns and the American people would try to remain loyal to the older individualistic conceptions. But up against the fact that innumerable consumers are being steadily robbed by a few men already richer than God ever meant men to be with their present ethical equipment, the drift of events in this country is steadily toward acceptance of that root principle of socialism which lies at the bottom of much that still goes by another name in deference to our prejudices and dreads. What will stop it? Nothing short of use of adequate power by the State to force obedience to law—present and contemplated—in which monopoly and extortion shall cease. Where should such power rest? In the nation, which alone is inclusive and strong enough to act.

OUR HOME MISSIONARY SOCIETY directors on another page of this issue state conditions which call for the consideration of every Congregationalist. Our denomination was the pioneer in laying the foundations of Christian character in the expansion of our nation—the character which is its strength and

on which its permanence depends. Conditions have so changed in recent years that the call for home missions is as imperative in those sections of our country which have been the chief contributors as in the new sections of the West which have been the chief beneficiaries. The South now opens opportunities and makes demands on the Home Missionary Society which are new and great and ought to be promptly met. The receipts of the society have fallen off alarmingly and the treasury is not only at the lowest ebb, but is burdened with a large and increasing debt. If we should cease to carry on home missions our work as a denomination would certainly come to an end. The question has become vital and pressing—what shall the churches do for and with their Home Missionary Society?

ONE MILLION, one hundred thousand dollars have been dropped in the lap of Union Theological Seminary by an unknown donor, resident in the metropolis, who has selected a site for the new home of the institution near by Columbia University and the many other splendid institutions which crown Manhattan Island and foster the higher life of the nation as well of the everexpanding city. When newly housed, with new chairs endowed and old ones enriched, President Hall and his colleagues may sit themselves down to teach, with the consciousness that the epoch of persecution for liberty's sake which the institution passed through in the '80's has gone forever, that ample equipment has come with which to do the work of the twentieth century, in training up prophets and priests. All that will be needed will be consecrated youth in sufficient numbers to fill the halls, men coming from the homes of Christian and educated parents. Statistics of Harvard University's student population just issued show a surprising relative falling off in the percentage of clergymen's sons entering college, not to mention the divinity school.

BAPTISTS have firm convictions as to the Congregational polity. Their inherited love for it is strengthened by experience and fostered by their disposition to stand for liberty. Each Baptist church is sufficient to administer its own affairs. But they are coming to appreciate more and more the value of united action and the satisfaction of fellowship. Next May the missionary societies of the Northern Baptists hold their anniversaries in St. Louis at the same time that the Southern Baptist Convention is being held in Kansas City. It seems to be a logical consequence that the State of Missouri should not be able to keep separate these two assemblies, one on the eastern and the other on the western border. A large number of representatives of both bodies met in New York, Jan. 25, agreed that there is a growing desire for some sort of a general organization of American Baptists, and arranged preliminary steps toward forming a General Convention of the Baptists of North America at St. Louis, its first meeting to consist of all delegates to the

two assemblies in session at that time and certain other representatives from Baptist bodies. We hope the project will be carried out and that a federation of all Baptist churches may result from it. It will promote Christian fellowship, increase spirituality, quicken evangelistic zeal, and relegate into the background out of sight divisions for which no warrant now exists and in which few Christians today have any interest.

PASTORS and others engaged in regulation church work are not the only ones who are training our youth to whole-

some, vigorous, Christian **Makers of Men** manhood. Perhaps no ally in this line is more effective than the Y. M. C. A., and the report of Mr. H. W. Gibson, secretary of boy's work in Massachusetts and Rhode Island, shows tangible results. The most telling item is that four hundred and forty-two boys have been led into the Christian life. A record of these has been kept at the state office; each has been followed up by interviews and letters, and their names have been given to their pastors and Y. M. C. A. secretaries. Of the seventeen denominations represented, Congregationalism heads the list with one hundred and twenty-three; Baptists and Methodists come next with eighty-nine and eighty-one; then there is a drop to the Episcopalians (who do much denominational work in this line) with twenty-nine. Sixty-six per cent. of these boys were between the ages of twelve and eighteen. Thirty-five per cent. united with some church. Ninety-two per cent. gave up definite bad habits, such as drinking, smoking, swearing, losing temper, etc. A favorite feature with the boys is the summer camp, where boating, bathing, fishing and athletics are enjoyed. Here, around the camp-fire, they tell of the real things in their lives, their temptations and how they conquer them. One bonfire was made of dime novels, the result of a talk by the secretary. Another feature of this work is the Phi Alpha Pi fraternity, with one thousand members, organized to approach boy life along the lines of friendship. Chapters of this fraternity are organized in three churches, including the Wellesley Hills Congregational. The Boy's Daily Calendar, prepared by Mr. Gibson and containing memory verses, uplifting quotations and suggestive prayer thoughts, has proved helpful and is used by many of the boys' families at morning worship.

MORTALITY STATISTICS of General Oku's army up to Dec. 1 show only forty deaths by disease in an army

of more than two hundred thousand. Of 20,642 cases of sickness treated, 18,500 recovered in the field. Compared with this record, that of our army in the war with Spain and that of Great Britain's army in the war with the Boers in South Africa are disgraceful records of Occidental disregard of life and failure to manage an army in accordance with the teachings of hygienic and medical science. Japan puts her medical and sanitary corps as high up in importance as her artillery and infantry. Expert advisers select camps, pass upon water supplies, prescribe dietary varying with conditions

and give to those who are ill or injured the best treatment. Life is considered too sacred and too valuable to the State to be wasted through negligence. Shell and bullet may claim their victims, yea, must so long as war lasts; but typhoid fever, dysentery and other zymotic disease may be held at bay if patriotism and science go hand in hand. We have the science and to a considerable extent the patriotism, but we have not the obedient, temperate, ascetic soldiery that will co-operate with intelligent higher authorities in living a hygienic, abstinent life while in camps.

THE RECENT GRAPPLE of Oyama's and Kuropatkin's and Grippenbergs forces along the Sha and Hun Rivers was more of an engagement **Russia and Japan** than first reports indicated, each side losing from ten to twenty thousand men. The Russian effort to turn the Japanese flank failed, and the Japanese in turn have added new territory to the north to their domain. Strife between Kuropatkin and Grippenbergs is on, and rumors multiply of simultaneous retirement of both and the coming of Livinitch to command. The best German military expert with Kuropatkin's army describes him as incompetent to deal with soldiers in the mass and unable to co-ordinate his forces effectively. French correspondents report a grave outlook for the Russian troops because of failure of food supply.—Japan's formal reply to Russia's charges of breach of neutrality by China in Japan's favor is before the Powers and is explicit and complete in its refutation.—The Czar has met a deputation of working men, whether representative or not is doubtful; and has promised to consider their needs. Prince Mirsky has resigned his portfolio as Minister of the Interior, and a reactionary is expected to take his place. Gorky, the writer of fiction, arrested for attack on the State, still languishes in prison. Men of letters in Europe and this country are laboring to have him freed. Affairs in St. Petersburg drift along with intimations of great reforms to be proclaimed ere long. The nobility of Moscow and St. Petersburg met last week and petitioned for recognition by the Czar of representative government, and for satisfaction by him of many of the people's demands. Violent outbreaks are well in hand throughout the empire, but the intellectual and spiritual ferment abates not. Finnish hatred of Russian rule has resorted to assassination. The Procurator-General of Finland, a faithless Finn in Russian employ, was shot and killed on the 6th.

The committee on evangelism appointed by the National Council urges the circulation as widely as possible of literature on evangelism. One generous giver has provided for sending a copy of the Evangelistic Number of *The Congregationalist*—last week's issue—to all Congregational home missionaries and workers of the American Missionary Association in the States and Alaska. The same donor is arranging also for the circulation, among the same persons, of our forthcoming account, in pamphlet form, of the Welsh revival. We know no more effective way than this to promote the revival spirit. A live newspaper with current news of the spiritual awakening of communities in this and other

lands will do far more to spread the flame of Christian zeal and love than essays on evangelism published in pamphlets and distributed in pews to be left there. A copy of our Evangelistic Number in the hands of every church member would be a good business way of promoting the revival.

Churches Doing Business

We have received during the last few days several copies of printed letters addressed to the churches for the purpose of spurring them to new zeal in promoting a religious revival. Our national committee on evangelism has prepared such a letter. Its burden is in these sentences: "There is only one principal task laid upon the Church of Christ. It is to bring all men into living relations with God through the gospel of his incarnate Son. We have not been so faithful to this task as we ought. It has been subordinated to many lesser things. Let us now begin with repentance and faith a new and better era."

Several state and local committees have issued letters repeating this sentiment. One of these, the committee of the Suffolk South Conference of Massachusetts, has taken pains to make an inventory of the assets and business equipment of the churches in its membership, and sends to each of them a summary of the facts. The committee finds much reason for encouragement. Finances are in good condition, missionary zeal is not wanting, two-thirds of the churches have made a gain in membership during the last five years, Christian Endeavor Societies and Sunday schools are doing some good work.

On the other hand, one-sixth of the members of the churches are absentees. While there is an active center of spiritually-minded persons in each church, in every one there is a large number of indifferent members. The committee finds that the most disturbing feature is the reluctance of many who profess some interest in religion to enter into covenant with the Church, and the irresponsibility and lightness with which the covenant is regarded by many who have taken it.

The outstanding discouraging fact is that a great number of people are in partnership to do business for Christ, who are not doing business for him in any capacity. We have stately buildings in conspicuous places, whose chief service is to stand as silent witnesses to Christian inactivity. How much business is represented by a costly edifice, open once a week for an hour and a half, with two prayers and a sermon of thirty minutes, and music for which a larger stipend is paid than the minister receives? Add to this a small Sunday school, perhaps a meeting of a dozen young people and a slimly attended midweek prayer meeting in which no one is expected to be present who is not a member of the church. Can this be called doing business? How long would a business house on Washington Street continue, whose members came together only to meet one another, whose employees seldom displayed their goods and almost never sought a new customer? Is not that the condition of too many of our churches?

This committee, however, reports a widespread longing for spiritual renewal,

and an expectation of better conditions. These longings and anticipations, wherever they already exist, are the warrant for beginning to do business. The prayer meeting has a nucleus of faithful ones. If they are not content to say that others *ought* to come, but take pains to tell them why they should come, they will be doing business. If the sermon awakens some one, and there are eyes to discern this, and willing hearts to see that the aroused soul is not thrown back unsought on the temptations of the world, then business will be done. If the attendants on the Sunday school are studied systematically to see who are ripening for church fellowship, if the neighborhood is surveyed to find who may be approached to enlist them for Christian service, if the workers gather together at appointed times with the Lord in the midst of them, to report what they are doing, to cheer one another, to consider new opportunities and how to take advantage of them, if the men and women who are beginning to be interested are brought into these meetings by their friends, and if plans for extending the influence of the church and helping those who need help are being considered and prayed over and carried out, then the church has begun to do business, and its prosperity will be assured.

Each church that proposes to enter into the revival movement which already is manifesting itself should take account of stock, arrange its resources in order, and know to what extent it is able to do business.

The President at Fault

President Roosevelt is under fire, and deservedly, we think, because, acting under the advice of Attorneys-General Knox and Moody, and incited thereto by Civil Service Commissioner C. J. Bonaparte, who in turn was acting for the Roman Catholic Church, of which he is a member, he countenanced officially an order by the Secretary of the Interior by which trust funds belonging to certain of the Indian tribes of the Interior were set aside last year for use of Roman Catholic and Lutheran schools. The defensive argument advanced by the President and his legal advisers is that these funds were not subject to the rule laid down by Congress prohibiting further sectarian appropriations because they were trust funds belonging to the Indians and held for them by the nation, whose executive officers were free, if it seemed best to them, to assent to the request of some Indians that the interest on the funds of their tribes should be used for sectarian education.

In the first place, be it said in reply, Bishop Hare has cast grave doubts on the legitimacy of many of the signatures to the petitions for this action by the Interior Department, and in some instances only a small minority of the tribe were represented among the signers. Further, and most important of all, admitting for argument's sake the legal right of the Executive to use trust funds in this way, it did so, as its own statement in defense shows, in full light of the rule laid down by Congress that appropriations of revenue from taxpayers should not be made for sectarian Indian schools. What may

have been permissible legally certainly was not right morally in view of this decision of Congress, declared only after many years of struggle and a long debate, in which the final will of the people was intelligently and fully declared.

We are forced to believe that in this matter the President permitted his friendliness and sense of obligation to Roman Catholics, individual and *en masse*, to lead him to authorize a course of action that was devious and thoroughly unlike and unworthy of him.

The Call to Repentance

If Christ were in our streets today, talking with little groups of men as they would listen to him, would he begin, as in Judea long ago, by calling men to repentance? Is there need for that call in the condition of our social life and the experience of our hearts? And would a larger or a smaller proportion of our people heed his call than listened and repented when he spoke?

They tell us that the sense of sin is dead among us, that evil is only imperfection after all, mere growing pains of an evolving creature, which need no repentance. But though that is not true, it is true that Christ's way of rousing noble discontent and exciting to a true repentance was not by showing men how bad they are, but by telling them how wonderful are their opportunities and how far short they come of making the most of life. He linked repentance always with privilege and opportunity. The motive was no less than the presence of the kingdom of heaven, in which every man might have his part.

Repentance on the lips of Christ is not an emotion, though it takes for granted some capacity for emotion. It is an act of choice in view of the opportunity of life with God, of sharing his great plans and growing toward his perfect character. "Imperfection not to be repented of!" Surely that depends upon whether you are capable of progress toward perfection. The ignoble content of a child of God with ethical inferiority—where can we find a better definition of sin than this?

Christ always insisted on the positive note, and his foreshadowings of judgment all relate to our neglects. Sins of omission are the damning sins. The deeds we might have done, the words we might have spoken, the progress we might have made—the memory of these will make our future terrible if we neglect Christ's call and rest content in a preventable and childish imperfection.

Christ's words are a call to come up higher. Let us put out of thought for the moment all sense of positive transgression. Is it nothing to be repented of that we have so lived that our appointed place in the higher ranks of service is vacant and our allotted work undone? Though Christ postpones his judgment, our own potential self must take up and repeat the call to repentance with which Christ began his earthly ministry.

This sense of shortcomings, if not of transgression, is the one sign of hope in the unchristian man. It is never a hopeful sign to be morally self-contented. For Christ came to save sinners. The

way out is the way up, but what help is there for him who wants and seeks no way? It is the Holy Spirit's work to convince the world of sin; we are to prove to it the saving power of Christ for righteousness through self-committal and obedience. Show men the kingdom of heaven before you urge them to repent, and show it in your life and by your sympathy. For Christ, who gave himself for sinners, never called them to forsake their sin without both showing them the upward way and giving himself as the companion of its toils and prayers.

Our Handbook Topic for the Midweek Prayer Meeting, Feb. 12-18. Mark 1: 1-15; Acts 2: 37-47.

In Brief

No revival proceeds in every particular just as you, we, or the other man wants. Shall we pick at its defects, or sense its real strength and put our own shoulder to the wheel?

Fact is so much stranger than fiction. Johann Hoch, alleged husband for a time of thirty-nine deceived women and murderer of several of them, surpasses the nursery tale of Bluebeard.

It is noteworthy that in the Welsh revival meetings hymn-books are rarely used, though singing is a prominent feature. The hymns sung and the Scripture passages recited were all learned in the home and the Sunday school. The people sing over the hymns of their childhood, and Bible verses long forgotten leap to their lips in the hour of deep emotion.

Mr. Charles Lockhart of Pittsburg, one of the leading factors in the Standard Oil Company, died recently leaving an estate of \$150,000,000—\$360,000 of which goes to the public, the various agencies of the United Presbyterian Church getting \$130,000 of the smaller sum. This is a nice problem in percentage to figure out, with ethical standards in mind.

There are more sons of wage-earners—relatively—going to Harvard University now than there are sons of clergymen. The percentage of business men's sons is 43, of wage-earners' 12.6 per cent., and of clergymen's sons 3.6 per cent. Turn this over in your mind next week as you attempt to solve the problem of how an educated ministry is to be secured for the future.

Ex-United States Commissioner of Labor Carroll D. Wright, in a report on the Colorado labor troubles of last year, holds both parties culpable, and describes the coming into being of a public opinion which is determined to compel both the Western Federation of Miners and the Mine Owners' Association to keep to lawful methods. From the first we have held that the guilt was on both sides.

Notice was served Feb. 1 on all saloon keepers and bartenders who are members of the Knights of Pythias, that they are objectionable and must resign membership in the order. This moral boycott of what is deemed disgraceful by fraternal orders coupled with pressure by managers of industry and commerce in favor of sobriety is doing much today to make us a temperate people, relatively speaking.

Don't forget that next Sunday is the day appointed by the World's Christian Students' Federation to be observed as one of special prayer for the thousands of students in higher institutions of learning. The last Thursday in January, which was formerly devoted to this object, seems to be giving way to the new date. Yet some Western colleges continue to mark it and we have reports of profitable services at Beloit, Ripon and Tabor Colleges and Hartford Seminary.

Mr. Dawson is a valuable accession to our Christian forces, but, not being gifted with the ability to occupy several different portions of the earth's surface simultaneously, he will personally reach during the next three months, at the most, two or three hundred of the 5,900 Congregational churches of the country. To depend on him for a quickening of the entire denomination would be as unfair as to ask President Eliot to shoulder the financial responsibility of all the colleges in the country.

To avoid confusion and delay among committees or pastors desiring information as to the movements of Mr. Dawson and other evangelistic speakers, we print the following list of persons who have charge of these details in various sections: New England, Rev. W. T. McElveen, Boston; New York, New Jersey, Pennsylvania, Ohio and Michigan, Don O. Shelton, Fourth Avenue and Twenty-second Street, New York; the Middle West, Rev. F. W. Gunsaulus, Chicago; the Pacific coast district, Rev. Washington Gladden, Columbus, O.

If Mr. Dawson is to do the work which has been arranged for him to do in this country, it will demand all the strength of his being, physical, mental and spiritual. To conserve his strength should be the aim of all who act as hosts in towns which he visits. When he is not preaching and counseling he should be carefully guarded; social functions should not be planned for him; and he should be left alone as much as possible. If his campaign is to be an evangelistic as well as a revival movement, he must be given hearers to whom the gospel is news, as well as those to whom it is a twice-told tale.

Anti-Semitism begins to rear its head among us. Not long ago a Roman Catholic by religion but Hebrew by race, who is a professor of theology near Philadelphia, had his room raided by seminary students because, though a Catholic, he was of a despised race. The State University regents of New York are asked now by prominent Jews of New York city to demand the resignation of the state librarian because he has discriminated against Jews in a private corporation of which he is head. The Theater Trust gives as its reason for boycotting *Life's* critic that he is so anti-Jewish in his temper.

President Eliot has a way of bringing out in his annual reports, as President Roosevelt does in his Congressional messages, some high moral truth, in graphic form, with import and bearing quite beyond the usual scope of official papers. Witness this reference to Senator Hoar's ideal of a public life: "Inspired by worthy sentiments and affections, simple, disinterested and earnest, and guided by well-read lessons from history and biography and a deep-rooted religious faith. All his life he stood for the old-fashioned New England virtues of the modest home, the county court house, the town meeting and the village church." Such a memorial is as good as a statue on Beacon Hill!

Every winter sees the passing on of a number of substantial laymen, chiefly among the older members of our churches. We are chronicling each week the death of such men who enriched the world while they lived. Of one of them, a Brooklyn man, who has recently died, his pastor, Rev. A. J. Lyman, D. D., said: "What needs to be done, can be done and must be done, and wherefore we will do it and that is the end of it, and let us be cheerful about it, seemed ever to be his manly and final motto." Mr. Goodnow of Worcester, to whose death last week we refer elsewhere, was another layman whose sympathies were world-wide, and who consecrated the fruits of his exceptional business abilities to the Master's use.

The Presbyterian General Assembly de-

clared when adopting the Brief Statement that it was not "to become a substitute for or an alternative of our Confession of Faith." Recently, when Rev. Dr. S. T. Carter, an esteemed Presbyterian minister, assured the Nassau Presbytery, to which he belongs, that he did not believe the Westminster Confession but heartily approved of the Brief Statement, the Presbytery requested him to continue in membership, expressing its satisfaction that the Brief Statement is "the present vital creed of the Presbyterian Church," and that no "other test than this should be applied to any minister for good and regular standing in our body." The progress of the Presbyterian Church in modernizing its theology has been more rapid during the last three or four years than most of its friends thought possible.

The *Epworth Herald* is on the warpath against football gone-to-seed in our colleges. It protests that when football coaches become more important than college presidents in the students' estimates, and draw larger salaries, it is time for college administrators to stand off from the situation a bit, view it objectively in a more correct perspective and then relegate college sport to its proper place in the college world. This evil of excessive interest in athletics goes further back even to the secondary schools, and we are interested in the fact that the superintendent of schools in Brookline, Mass., is asking for a law from the legislature of Massachusetts authorizing school committees to control all student organizations, athletic, social and otherwise. This measure aims to curb not only the athletic but the secret society evil, and it should become a law.

The democracy of Congregationalism theoretically allows women to hold any place within the church, but as a matter of fact, women with us have less to do with church government than do Methodist Episcopal women, for instance. We comment thus because of the news from California that the convention of the Protestant Episcopal diocese of that state has adopted a canon creating a separate church legislature to be made up of women representing each parish, which shall legislate on woman's work within the church, and serve also in a consultative capacity to the convention made up of men, which of course will still govern the affairs of the church as a whole. This is a decided innovation in the Protestant Episcopal Church, and may be taken as evidence, we suppose, of the freer and less conventional ways of the far West, where such an innovation would be likely to be brought to pass first.

President Harris of Amherst is being congratulated by the press of the country that he is president of a college which has no deficit, and this not because the college is so superlatively rich or because it is parsimonious, but because it believes in paying its way as it goes. President Eliot has just reported that seven out of nine recent years, Harvard has had a deficit; Yale had one of more than \$20,000 last year; and Princeton reports one too. Too much in buildings and apparatus unendowed, and too little in professors' salaries and men, who if adequately paid while they live do not have to be endowed—that explains much of the present trouble. An institution that has a million dollars' worth of new buildings given to it and fails to receive endowment for the same is worse off than it was before, financially speaking. Amherst sets the way which other institutions will have to walk in sooner or later.

It is always painful to note signs of degeneration in a journal. The *Pilot* (Roman Catholic) once had an editor, Boyle O'Reilly, who appreciated the Pilgrims and would not have permitted its columns to be used in ridicule of the passengers of the Mayflower. Mr. Roche of the *Pilot* has been appointed to be our consul at Genoa, and has left the *Pilot* in the hands of men and women who ought

to regard the traditions of Boyle O'Reilly and of Mr. Roche's own able régime; but it is a bad start they have made. We are quite prepared to admit that the importance of the Pilgrims and their voyage across the main has now and again been overstated; but to say "that the prosaic Pannonia of the Cunard Company and other equally unromantic vessels that sail the seas were of infinitely more benefit to America and American progress and civilization than a fleet of Mayflowers," is to err as badly on the side of depreciation as others may have on the side of rhapsody.

The Bishop Talbot scandal in the Protestant Episcopal Church ends, for a time at least, by the decision of the deposed priest, Dr. Irvine, to withdraw his charges, ecclesiastical and civil. He does this reiterating his accusations and declaring that "never have there been more deliberate lying, improper influence, intrigue, as well as the vile use of money and power, than have been called upon to shield wrongdoing and to hide the light from the public." Along with this published accusation Dr. Irvine's offer to the Bishop of forgiveness, full and free pardon without reservation, is not likely to be received in a gracious spirit, and we do not quite see that he exhibits in doing this what he avers is his motive—a desire to avoid further scandal to the Episcopal Church. It amounts to a reiteration of the charges before the public, and we should think Bishop Talbot and his advisers would prefer to insist on the fullest investigation and a verdict by his peers.

Mr. W. T. Stead went to Liverpool to study the Torrey-Alexander Mission, with respect to the prospect of their work in London which has now begun. After discussing the results in Liverpool at length and expressing his opinion of Mr. Torrey's preaching he ends thus an article in the *London Christian World*:

I attended four of their meetings, talked with their workers, read their literature and devoted special attention to the criticisms of their opponents. And the conclusion I came to about this mission is the same that I came to about the Welsh Revival. That strange, mysterious, invisible influence, which in simple phrase the people of the old time religion called the Power of God, is in this movement. And it is infinitely too great, too true, too divine a thing for its value to be impaired by the more or less archaic beliefs with which its leaders think it necessary to encrust their message.

Points Worth Noting in Church News

Where Congregational growth keeps pace with the oranges and giant trees (Southern California, page 197).

A witness in the business world to the claims of the higher life which reminds one of Mohonk (Southern California, page 197).

A school for Orientals on the Pacific Coast; consolidation in the interest of greater strength and efficiency (Northern California, page 197).

In and Around Boston

A Rendezvous for French Congregationalists

Under the auspices of our French Congregational Church a French Y. M. C. A. has been organized. Two rooms have been engaged in Hotel Oxford, 40 Huntington Avenue, one being reserved for games, library and reading-room. There are courses in French, English and singing.

The Ministers' Meeting

Three inspiring addresses on The New Evangelism were followed by discussion prolonged till past noon. Mr. William Shaw effectively made the point that pastors should throw upon their laymen the responsibility for this movement, which needs most of all

the simple testimony of the rank and file. When, as in the Day of Pentecost, our prayer meetings are attended by every member, when all hearts are open to receive the Holy Spirit, and each testifies in his own way so that every listener shall hear a testimony especially adapted to him, then will the Pentecostal blessing again be poured out.

Dr. F. E. Clark expressed his hope that this revival will regenerate this country and reconstruct its politics, emphasized the need of general and outspoken confession of Christ, and pressed home the responsibility of each individual for a revival, not in Denver or Schenectady or in the far-distant future, but in Boston here and now.

Dr. McElveen reported the success of the Dawson meetings in Pittsfield, communicating some of the earnestness and sincerity which characterized them. In answer to questions he explained the plan of the national evangelistic committee of arranging for brief visits by Dr. Dawson to many places, not for evangelistic campaigns but to crystallize existing interest and arouse more, to restore the evangelistic note in preaching and to urge working for tangible results. In the discussion Dr. Allbright emphasized the need of securing conviction of sin on the part of church members, that they may be coworkers with God in this campaign.

Dr. Bradford on the Coming Revival

Rev. Dr. A. H. Bradford of Montclair, N. J., occupied the Old South pulpit last Sunday, preaching in the morning on, "Blessed are the pure in heart," etc., and in the evening on The Signs of Coming Revival, and What It Will Be Like. The coming revival will grow out of a new realization of God, not a new belief, but a new realization. When God is thus newly realized every place will become sacred, all times will become holy, and duty will take on sanctity, while all men of all races and all colors will be seen anew to be children of God. The revival may be promoted by purity of thought, by restitution to those whom we have wronged, by putting out of our lives all doubtful things, by obedience to the will of God as it is revealed to us. Dr. Bradford believes that all signs point to a renaissance of the spiritual life.

The Young Men's Congregational Club

This club met at the Copley Square Hotel, Jan. 31, and listened to an address by Rev. Dr. F. E. Clark on Evangelism as he has seen it at work in many continents. He was optimistic as to what may be expected in this country if present signs fail not. Twenty-four new members were elected.

The City Missionary Society's Year

Boston has reason to be proud of the record of this society—a record for usefulness which is equaled by few similar organizations in any city of the country. At its 88th annual meeting, Jan. 30, the receipts for all purposes were reported as \$80,043. For twenty-nine successive years the secretary, Rev. D. W. Waldron, has been able to announce that the society has closed the year without debt, and for the last twenty-two years this result has been possible without asking for special contributions to prevent a debt. With a single exception, the contribution in each church in Boston was larger than the preceding year. The legacies received, \$32,700, aggregate a larger sum than have ever been received in a single year. Secretary Waldron thus sums up the year's work in tabulated form:

Fifty-four thousand, three hundred and seventy visits to 18,646 families; 432 copies of the Scriptures and 62,967 religious papers distributed; 233 persons induced to attend public worship; 611 children gathered into Sunday schools; 1,182 meetings held; employment secured for 308 persons; 7,028 garments given to the poor; pecuniary aid afforded to 1,439 families; 8,905 persons enjoyed a day's vacation or a visit in the country.

Mr. R. H. Stearns, who has been connected

with the society thirty-four years, presided at the meeting as usual, and was re-elected president.

These other officers were elected: vice-presidents, Arthur G. Stanwood, Rev. William R. Campbell; secretary, Rev. Daniel W. Waldron; treasurer, Samuel F. Wilkins; and forty-nine managers.

Of Value to Superintendents

The next meeting of the Congregational Superintendents' Union, which is to be held at Berkeley Temple, Feb. 13, is to be devoted to the Religious Education Association, with Pres. George B. Stewart of Auburn Seminary and Mr. Patterson DuBois as speakers. The Baptist Superintendents' Union, and all of the superintendents in Greater Boston connected with the Massachusetts State Sunday School Association are invited.

Franklin Square Home for Working Girls

There was abundant occasion for the rejoicing when Dr. G. L. Perin announced on the evening of Jan. 31 that he had succeeded in raising the \$100,000 which he undertook a year ago to secure to reduce the debt on the Franklin House. The sums pledged were conditional on the whole amount being raised, and it was not till eight o'clock of the evening of the day when the limit of time would expire that the last \$500 was promised over the telephone. The indebtedness is still \$190,000, but several pledges have already been received toward lessening this sum. It is a noble enterprise to provide for working girls without homes of their own, rooms and board at a price within their means, with the privileges which this house affords. When the debt is paid the institution will be self-supporting.

Christian News from Everywhere

The London Bible Society reports that its orders for Bibles in Wales since the revival began are three times as large as they were the previous year.

The histrionic instincts of a Lutheran pastor in Louisville, Ky., took possession of him last week, and not content with denouncing Byron and Burns as bad men, he publicly

burned copies of their works in the church stove.

Editor McElway of the *Presbyterian Standard* (Charlotte, N. C.) frankly admits that Methodists in the South are surpassing Presbyterians in wise co-ordination of their educational institutions and provision for the same. It was not always so.

Nicaragua is banishing bishops and priests of the Roman Catholic Church. There are few, if any, clergymen in the country. This is done for reasons of State, of course. Other Latin-American states set the precedent long ago; and it is almost inevitable where the Roman power exists as an *impertum imperio*.

A program for young people's meetings on Feb. 26 has been issued by the Congregational Home Missionary Society. It is called Heroes of Home Missions and was arranged by Rev. E. F. Sanderson of Central Church, Providence, R. I. Copies may be secured by addressing Don O. Shelton, 287 Fourth Avenue, New York.

Disappointment exists among adherents and friends of the United Free Church of Scotland over preliminary rulings of the Royal Commission now investigating the case, rulings that seem to the United Free Church to rule out important evidence respecting the intent of donors to the funds now claimed by the "Wee Frees," and accorded to them by the House of Lords' decision.

A crisis may be approaching in the Passive Resistance movement against the Education Act by radical English Nonconformists. Rev. Dr. John Clifford has transferred his property to his wife, and hence the authorities cannot levy on property in satisfaction for the rates which he refuses to pay. They therefore must imprison him if they do to him as they have to many lesser and unknown Passive Resisters. Now John Clifford in prison for conscience' sake may arouse English Nonconformity as it has not been stirred in many a day. Dr. Clifford does not care specially about going to prison, but he does believe in the iniquity of the Education Act and the duty of resisting it to the bitter end, and he is no longer willing to evade the logical result of such a belief.

Religious Education Association

Third Annual Convention, Boston, Feb. 12-16

Theme: *The Aims of Religious Education*

Sunday, Feb. 12. 7:30 P. M. Old South Church, Copley Square. Prof. Francis G. Peabody, presiding. Addresses: Mr. L. Wilbur Messer and others.

Monday, Feb. 13. (Social Day.) 8 P. M. Reception at Faneuil Hall, ex-Gov. John D. Long presiding. Addresses by Lieut.-Gov. Curtis Guild and others.

Tuesday, Feb. 14. 7:30 P. M. Address of Welcome, Albert E. Winship. Response, Pres. William R. Harper. The President's Annual Address, Charles Cuthbert Hall.

Subject: *How Can We Bring the Individual into Conscious Relation with God?*

The Direct Influence of God upon One's Life, Bishop William F. McDowell. The Bible as an Aid to Self-Discovery, Pres. Henry Churchill King. The Church as a Factor in Personal Religious Development, Bishop William Lawrence.

WEDNESDAY, FEB. 15, 10:00 A. M.

Subject: *The Place of Formal Instruction in Religious and Moral Education.*

In the Home, Pres. G. Stanley Hall. In the Sunday School, Rev. Everett D. Burr. In the Young Men's Christian Association, Prof. George Albert Coe. In the Public School, George H. Martin. In the Preparatory School, Rev. Endicott Peabody. In the College, Pres. George Harris. The Place and Possibilities of Correspondence Instruction in Religious Education, Pres. Frank W. Gunsaulus.

Wednesday, 2 P. M. Departmental Sessions.

WEDNESDAY, 7:30 P. M.

Subject: *How Can We Develop in the Individual a Social Conscience?*

Literature as an Expression of Social Ideals, Prof. Arthur S. Hoyt. Science as a Teacher of Morality, Prof. John M. Coulter. The Ethical Education of Public Opinion, Pres. Henry S. Prichett.

Discussion. Prof. Henry S. Nash, Prof. William E. B. DuBois, Rev. Samuel M. Crothers.

Thursday, Feb. 16. 11:30 A. M. The Annual Survey of Progress in Religious and Moral Education, Pres. William H. P. Faunce.

Thursday, 2 P. M. Departmental Sessions.

THURSDAY, 7:30 P. M.

Subject: *How Can We Quicken in the Individual a Sense of National and Universal Brotherhood?*

The Sacredness of Citizenship, Pres. William J. Tucker. The Mission of Christianity to the World, Pres. Charles Cuthbert Hall. International Effort for Righteousness.

The Campaign of Evangelism

The Beginning in Pittsfield, Mass.

The second American tour of Rev. W. J. Dawson of London began in Pittsfield, Mass., Feb. 2, 3. There was disappointment that Dr. Hillis could not come; but his absence made no difference with the attendance, which uniformly crowded the churches to the doors. People came not only from all parts of Berkshire, but many ministers from near points in the three adjoining states came also. In all hearts there was expectancy, not curiosity. Berkshire had been praying as well as planning for months before the evangelists came.

There were three services each day, in the afternoon and evening only. On Friday morning, there being so many ministers in the city, two delightful fellowship meetings were held, one in the interest of the rural churches and the other in the interest of co-operation among the denominations in evangelistic work. Preceding each of the afternoon services when Dr. Dawson spoke, and also Dr. McElveen of Boston, there were prayer meetings, crowded with earnest souls, full of tender petition, given to prayer only, impressive as well, preparatory for the service to follow.

On Thursday afternoon when Dr. Dawson rose to utter his first public word, on this recall to America, he faced a representative congregation from the region and told the story of why he was here; the great change that had come to him in his London pastorate by which the passion of Jesus Christ to "seek and save the lost" had regained the pre-eminence in his ministry. It had been a call of the Spirit of God that had radically changed his whole life.

In the evening Dr. Dawson preached before a congregation that completely filled the church—this time the old historic First Church—a sermon on The Evangelism of Jesus.

On Friday afternoon Dr. Dawson spoke to ministers especially, and to all Christians on Personal Evangelism, and in the evening he preached an evangelistic sermon from the Scripture, "We See Jesus," showing Jesus Christ as the Saviour "to the uttermost" through whom man regains his lost sovereignty and attains victory over sin, selfishness and death. It was a great sermon before another attentive congregation filling every available inch of space.

The impression Mr. Dawson has left is profoundly spiritual and we are praying that it may not be fugitive but abiding and productive of rich results. Dr. McElveen and Mr. Harmon, Dr. Hillis's assistant at Plymouth, were effective collaborators in this two days' conference. Pittsfield homes offered a gracious and abundant hospitality to nearly a hundred who could not go and come conveniently by the trolleys; and many were quartered at the hotels, preferring to be at their own charges. The principal notes struck in this two days' meeting are these:

A Christianity that doesn't "evangelize" has lost not only its right to live but the very means of its existence.

A revival is dependent upon the spirit of prayer. The prayer meetings of the Church must restore prayer to its dethroned place of pre-eminence.

The minister of a parish must be his own evangelist and "preach for a verdict," a lost note in the ministry of today.

Christians must do personal evangelistic work. The present faith of the Church in the deeper spiritual and eternal verities and realities is abiding and may accept the results of reverent scientific criticism with no diminution of its faith in Jesus Christ as a Saviour to the uttermost, no abatement of its vicarious sympathy with humanity, and

no check in the mobilization of its aggressive forces in evangelism.

These Dawson meetings have been a significant and impressive illustration of the fact that the liberal faith is at once spiritual, constructive, evangelistic, missionary.

R. DE W. M.

Mr. Dawson at Newton Center

Last Sunday morning Mr. Dawson preached to a congregation practically entirely filling the spacious new First Church of Newton Center, Rev. E. M. Noyes, pastor. Representatives of other and distant congregations were present. Mr. Dawson prefaced his sermon with acknowledgment of divine leading in all the steps that had led him to resign his London pulpit and enter on the task of intelligent and reverent evangelism patterned, he hopes, after the model of Jesus, which theme—The Evangelism of Jesus—was the topic of his discourse, based on Luke 19: 10.

He frankly proclaims the progressive revelation to Jesus of his mission and message, a broadening of his view of the extent of his salvation. Whereas when he began it was to be for the Jews it came in due time to be for the Samaritans and the Gentiles. This broadening of the Master's view was due to his teachableness, under the guidance of the Spirit, to his education by the events which happened to him in his ministry, and to the effect upon him of the emotion of pity as he saw the multitudes of men in need.

Jesus thought out the great truths he was taught to their logical end: He believed in God as Father of all men and all men as brethren. Do we, really, or are we "tabernacle Christians" like Simon Peter, who select out for ourselves congenial spirits of our set, and together with them prefer to worship the Lord in exclusiveness of spirit? Jesus also was taught by the events of his ministry to see the closer he got to the common people how loveable and worthy they are. His intercourse with the despised and rejected of men taught him much, which we in turn need to know. Jesus was taught by the pain, sorrow, misery, infinite woe of humanity as he viewed it *en masse* to realize that nothing but love, sacrificial love, could redeem men to their better selves. Neither education, nor social betterment alone, nor culture can save humanity. It calls for redemptive love.

The Church needs to arouse itself and to live its gospel of the fatherhood of God and brotherhood of men and the sacrificial life, if it is to save its own reputation for sincerity. It also must do it to save humanity, for the needy must be sought; they will not come unsought. Christ's word was "Seek," not "Come." The Church needs to awake to its mission of service if it is to appropriate the lesson of all history. For what would we have been if our ancestors had not been converted by some missionaries? Lastly, the Church needs to be alive, for if it is not, all sense of the reality of religion will fade away with the loss of passion for soul saving.

Mr. Dawson was pungent, bold yet sweet in rebuke, drove straight home to the mark, developed his thought logically yet with freshness and pertinacity of illustration, and made his arguments of the *ad hominem* sort, which carried the burden of decision to each hearer's conscience. His plea is for an imitation of Christ in his breadth of sympathy for men and service of them, for a practical as well as a theoretical acceptance of the doctrines of God's fatherhood and the brotherhood of men, and for a church life that is free from caste, smug respectability and the routine of conventional living of any sort.

Mr. Dawson reports that he is in excellent condition for his arduous duty; that the work

began auspiciously in the Berkshire district of Massachusetts last week; and that his hearers were teachers of many faiths, including the Roman Catholic. His severance of relations with his London church was only after much struggle, prayer and pain, but in obedience to what he is certain were the sure leadings of God.

Aggressive Evangelism in Schenectady

BY REV. W. B. ALLIS

This is a part of the general spontaneous movement. It was not planned, for it grew quietly out of the Week of Prayer. A committee of three weeks by week has arranged for a week in advance, no more. There has been no elaborate chorus; one minister has led the large congregations in singing familiar hymns from a leaflet. From the start there has been heartiest unanimity—not a breath of envy or a word of discord. Church social engagements and individual services have been canceled again and again for the sake of the concerted movement. On the second Sunday there was a general exchange in the English-speaking pulpits, morning and evening, except for a few prearranged meetings. On two Sunday evenings all individual services have been merged in great mass gatherings in the State Street Church, the Opera House and overflows. Jan. 15 had the largest church attendance in the city for fifteen years.

There was no professional evangelist. The minister newest to the city, Rev. George Lunn of the First Reformed Church, and recently associate in Lafayette Avenue Presbyterian Church, Brooklyn, was chief speaker throughout. Formerly the Week of Prayer has had a new leader each day. This year Mr. Lunn was speaker for the week and the plan proved the wisest possible. There was continuity and cumulative power, with a steadily growing attendance which overflowed room after room until the gatherings were transferred to the largest Methodist church in the city, seating 1,200. This church has been filled, frequently packed, each evening for four weeks, except Saturdays.

The message has been the note of the new evangelism, and Mr. Lunn's inspiration has been largely drawn from the English preachers, Dawson, Campbell and Jowett, "for these men have passed the critical stage and are in the constructive." These are a few of the subjects as presented by a man bold, honest and inspired both by being in close touch with modern thought and by communion with God: Christ the Ultimate in Life; Christ Able to Save to the Uttermost; The Soul's Quest for God; The Compassionate Heart of the Christ; The Re-creation of the Soul; The Sinful Man's Cry and the Divine Response. Men have been asked to stand in order to focus the spiritual longing in positive action. The appeal has been to the intellect, conscience and heart. It has been manly, spiritual, at times deeply emotional, but always sane.

The result has been several hundred conversions; no one knows just how many. The movement has reached some men in marked ways of experience and has stirred the rank and file deeply. There has been no aftermath of collections and assessments, as expenses have been met at the end of each week. The possibility of union in religious forces will not be forgotten. To have the Lafayette Avenue Presbyterian Church in Brooklyn holding special services of prayer for the Schenectady work is a new chapter in denominational unity. It has taught us the possibilities of evangelistic power latent in the regular ministry.

All churches will receive additions, but it is only right to believe that the deepening was already on. In the older Congregational church on Jan. 15, the closing Sunday of the writer's pastorate, a number united with the church, and evidence was given of a deep spirit of decision, both in Bible school and congregation. The same is true of other churches, making the larger movement the result of many streams of influence. But above and best of all, it has been so genuine, free from artificial stimulus and positive in its spiritual tone that it ranks with the new chapters of the Spirit's manifestations.

[For other evangelistic news see pp. 203.]

The rule of joy and the law of duty seem to me to be all in one.—Justice Oliver Wendell Holmes.

Philippine Problems

BY D. S. HIBBARD, PH. D.

Principal Silliman Institute, Dumaguete, Manila, P. I.

A few days ago Manila was in a ferment; throngs of pilgrims crowded the streets and nearly swamped the boats on the Pasig; huge processions threaded their way through the crowds around the great Cathedral. The Manila papers state that the wife of the governor as well as many of high rank amongst the Americans joined in the procession and the American archbishop led it to the church. The commission ordered a holiday for all and the stores were closed. All this was in honor of a huge doll, dressed in gaudy clothing and adornments and called the Virgin of Anti Polo, to which are ascribed miraculous powers. A few days ago she spoke and her words were sent out to all the people by letter and newspaper. The American archbishop offered ninety days' indulgence to every one who would repeat her words—ninety days for every repetition, and there is a mighty host of indulged natives around Manila.

This incident in itself is nothing; but it is significant of one of the greatest problems in the Philippine Islands, i. e., Are the American priesthood and bishops to foster the falsehoods and deceptions that have been practiced in the islands for the past four centuries?

One other incident has come under my notice: When the Bishop of Iloilo was in Dumaguete, he received several hundred babes of ages varying from three days to three years into his church and confirmed them; when asked if this was church law in America, he smiled indulgently and said, "O no! but here we must do so for it is the custom of the people."

Heretofore I have been accustomed to say to the Filipinos that the American Roman Catholic Church was a different church in regard to the superstitions and falsehoods that have been practiced by the Spanish friars, but I will never say this again. Such teaching as the above is anti-patriotic and Anti-Christian.

The second problem of the islands is, as before, the Spanish friar. He is still here—rather he is not still, but in every locality where he has dared to return there are continual disturbances arising. This may be his fault and it may not be, but it looks very suspicious. When the Bishop of Iloilo declared his intention of sending a friar to Valencia in Negros, he received a protest signed by every voter save one in the place. But the bishop said that he could not allow the large number of believers to go without the services of the church because of the opposition of a few fanatics and so the friar is there. There has been trouble ever since his arrival. No doubt exists in the mind of any fair-minded American that the Filipino was right when he insisted upon their expulsion; it is the only peaceful solution of the question.

Another problem concerns better facilities for transportation. This seems to be in a fair way for solution, and it will increase the usefulness of the missionary fourfold, as well as advance the development of the islands a century.

The last and perhaps the greatest problem of all is the education of the youth of the archipelago. The public schools are doing good work and will do much to

calm any harsh remembrances that remain. But there still remains the problem of the Church—to produce a Christian manhood that will show what the religion of Christ means in practical life. Silliman Institute is at present the only institution of this kind in the islands. The students are representative of the better class of Filipinos—keen-witted, strong young fellows, many of them earnest Christians. Out of about one hundred, eight are preparing for the ministry. The islands are coming up out of great tribulation, in tears and sufferings and darkness, waiting for the light. Let us have your best. No more moral bankrupts, if you please, but clean, strong, business men, and the problems of the islands will right themselves.

Dr. Gladden to the Churches

To the Editor of *The Congregationalist*: Will you kindly permit me, through your columns, to answer many questions and make a few suggestions with respect to that "ministry at large" which the council at Des Moines requested its moderator to exercise.

It is already evident that the calls for such service will greatly exceed the capacity of the moderator. With a large church upon his hands, whose work must not be slighted, he cannot give any great amount of time to such labor. To many most alluring invitations he will be compelled to turn a deaf ear.

For economy of time and strength and expense I should like, as far as possible, to group my engagements, so as to serve several places on one journey. I cannot often undertake a long journey for a single call.

I am often asked what compensation will be expected. No compensation is desired; but the expenses of the journeys should be provided for by those giving the invitations. There is no fund out of which they could be paid, and the moderator cannot quite afford to meet them himself. If the round trip takes in several appointments, the expense, divided among them, will not be heavy. It will be made as light as possible.

Most of the meetings which I have attended thus far have been under the auspices of Congregational Clubs, but have been public meetings to which all the Congregationalists of the vicinage, and the public generally have been invited. This is the arrangement which I greatly prefer. What I have to say is intended for all the people, and not for select companies.

Let me express my deep sense of the kindness which has been shown me wherever I have been and of the value of the expression which I have been permitted to witness of the growing consciousness of unity. The moderator of the National Council could hardly conceive of himself as possessing power or exercising authority; his word has as much force as there is truth and love in it, and no more; but he stands as a symbol of the fact that we are one people, and that is a fact of which the churches are glad to be reminded. The welcome which the moderator receives expresses this feeling and is therefore significant.

There are also, in all quarters, reports

of increased church attendance and deepening interest; the signs of spiritual awakening are everywhere. Let us hope that the conferences which are to be held, under the guidance of Mr. Dawson, all over the country may point the way to an effective evangelism.

WASHINGTON GLADDEN.

A Valued Worcester Congregationalist Gone

The death of Mr. E. A. Goodnow, Feb. 1, at the age of ninety-four, removed one of Worcester's noted business men and a Congregationalist widely known for his many benefactions.

Born in Princeton, Mass., his was the common experience of many a New England boy. Business enterprise was early characteristic of him. His great fortune really began when he opened the first wholesale boot and shoe jobbing house in Worcester. His next venture was as president of the First National Bank in Worcester, which he placed at the head of the city's banking institutions.

His large fortune never tempted him from his modest manner of living. An intense patriot and loyal Christian, he considered himself a steward of the Lord's bounty. During his life he gave largely to religious and educational institutions. The Negro and his interests were always dear to him. Among the institutions that he aided liberally during his lifetime are Iowa College, Drury, Mt. Holyoke, Berea, Wellesley, Northfield, Washburn, Hampton, Tuskegee and the Huguenot Seminary, South Africa. The Young Women's Christian Association was an object of his continued interest. He gave \$25,000 for its building and many subsequent gifts for other needs, including his boyhood home in Princeton for a vacation home for working girls. Plymouth Church, of which he was a member, owes its beautiful chime of bells and its organ to him.

His fortune, estimated to be nearly \$250,000, goes principally to educational institutions. Among the bequests are: Hampton, \$10,000; Tuskegee, Huguenot Seminary, South Africa, Washburn College, Oberlin, Northfield, the Y. W. C. A., the City Mission Society, Old Ladies' Home, Old Men's Home, \$5,000 each. After a number of individual bequests the balance, supposed to amount to about \$150,000, will go to the American Missionary Association.

E. W. P.

The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

A Friend, Wollaston.....	\$5.00
Rev. W. W. Jordan, Clinton.....	2.00
Mrs. G. E. Fisher, North Amherst.....	2.00
Mrs. F. F. Putney, Putney, Ga.....	2.00
Edward Roble, Greenland, N. H.....	2.00
Ellen P. Reeves, Wayland.....	2.00
Hannah M. Carpenter, Rehoboth.....	1.50
K. M. Titcomb, Farmington, Me.....	1.15
Rev. Jas. F. Clarke, D. D., Samokov, Bulgaria.....	2.00

SURPRISED AND GRATEFUL

I cannot tell you how pleased and surprised I was to find *The Congregationalist* as usual in my box yesterday. I had thought you would discontinue it. Thank you ever so much for sending its weekly visits always bring cheer and inspiration to our home. May those who make it possible for you to send the paper be richly blessed.
Jan., 1906.

Farmers in Iowa, constituents of a well-known Congressman, have taken to burning his figure in effigy because of his support of the railroads in Congress in opposition to President Roosevelt's plans for supervision and control by the Government. Well! Well! Politics and life in general may become as interesting as they were in slavery times if this sort of thing keeps on. The people are intent on having certain things done. The President knows it. Others may find it out later, too late for conservative ends.

The Schoolmaster*

By Zephine Humphrey

XIII.

Indian summer brought with it a certain relaxation, to the year and to David. After her glorious pomp of color and light, her victorious advance, after the storm and darkness heralding her end, what should she do, the brave old year, but sit down in the midst of her desolation to play! Straightway it became apparent that there was no desolation, and that the year was not old but young, eternally young and glad. The mountains dreamed round the valley in a haze of purple mist. Gray and soft and vastly looming did their leafless crests appear. Silence possessed the valley. There were no more birds to sing, there were no more leaves to fall, the latest flowers were long since dead, the seeds had all been scattered. The sky came down and filled the earth, surrounding the hills and trees, the very same sky here on the grass as that which held the stars. All space was at one and at peace.

David and Ruth and Nancy and the Wrong climbed the hill. The combination was one which day by day grew more natural. In the parsonage, the white haired father stood as its central point. But when it came to excursion, the old man shook his head.

"No, no," he said half sadly, in spite of his contentment, "I'm long ago past that. Valleys began to be good enough for me when I was forty, and now the kitchen is quite sufficient."

He sighed first and then he smiled, looking round his little realm. There is such a state of things, after all, as a universe in a kitchen.

But David and Ruth and Nancy and the Wrong climbed the hill. Nancy and the Wrong were serious; that was their settled habit. And a small child and a dog, when they make up their minds to it, can exceed in gravity all grave things on the earth. David and Ruth appeared younger.

At first the silence of the afternoon lay upon them all. Their friendship had passed the point of perfunctory conversation; their minds came and went freely with each other. On every hand the prairie-weed and the withered grass spread a silver-gray softness over the open fields, like the fall of misty light. The wind-stripped brook went hurrying down its bare cascades, with a steady voice, but melancholy, so the fancy said. The sear valley below, with its gray surrounding hills, and the looming crest of Mount Mercy above were instinct with a mighty presence.

"O, well," said Ruth, pausing in the midst of the high open pasture and turning around with the slow deliberation of a young animal, "we might as well sit down."

There was something Druidical in the look of the circle they made, they were all so very solemn, with their elbows on their knees, and their eyes upon the ground, plucking grasses mystically. The erect little dog, dreaming past them into space, was no least important factor of the group. But Ruth, however she might look, was not minded for a Druid. She leaned back presently against a rock and lifted her head, drawing a long breath.

"It's good to shake off the valley! Good! Isn't it?" she said.

David did not reply at once. He went on measuring two grasses against each other. Given another half-minute, and he probably would have spoken; but Ruth did not wait for him.

"You're one of the strangest people," she declared suddenly, narrowing her eyes at him; "you're the very strangest person I ever knew. Sometimes I get so provoked."

David looked up quickly enough this time,

and his response, what there was of it, was prompt.

"Why, Miss Eldridge!" he said.

"Yes." She nodded her head. "It's absurd, it's exasperating, it's out of all natural bounds that you should be so good. I know what you were going to say, when I asked you that question. You were going to look down over the valley"—she assumed an expression of serious, far-away contemplation, "and you were going to say, 'But I love the valley.'"

Her tone was so delicate a caricature of David's, not grotesque, exaggerated only to the point of emphasis, that David laughed aloud.

"Love the valley! O, think of it!" the girl's voice went on in its own accents (of leaping water they were, with strong undertones). "It cramps you, it shuts you in. You don't know anything about it yet, you coming from the world outside. The big life is in you still. But by and by you will feel it, and then—O, why"—she paused suddenly and looked at her companion with an imperative kind of pity—"why don't you go away?" she demanded.

David flushed slightly. It always embarrassed him to refer to his own motives. But the girl caught the words of reply from his lips.

"I know. Of course. That is just what is so impossible. But I tell you, you don't understand. You may think you have counted the cost, but you haven't, because you couldn't—the smallness, the repetition, the sordid habits. It's tragic, the life in the country."

David looked up and considered the face of the speaker in silence a moment. The intensity of her words had carried him from his own point of view, and it was this time on his side that the pity lay.

"You ought to go away yourself," he said at last gently.

But instantly the dark eyes which had been so gloomily contemplating the summit of East Peak rippled with merriment.

"You forget my father," answered a voice deliciously aggrieved, in despairing patience. "Another just like you. He loves it here. I think he's writing a book of prayers. It's awful, perfectly awful, to have to do with nothing at all but saints."

Together they laughed for a moment, the brown eyes and the blue, in friendly recognition of the melancholy state of affairs. Then the blue eyes modestly protested.

"I'm not a saint," said David.

"There!" Ruth shook her head impatiently. "Of course you had to say that. Don't you see how much worse it makes it? O I do just wish that in all the world I had one sinful friend!"

A shadow crossed David's laughing face. Instinctively he glanced down at the valley.

"They are not my friends," Ruth answered him, quickly, a little proudly.

There, she had done it now, she thought; committed the unpardonable sin. He would not rebuke her; that would not be like him; but undoubtedly he was pained. How imperfectly she had meant it, he would never understand. She waited in silence. To her surprise, the look on David's face was not one of pain or remonstrance. Thoughtfully he looked off at the mountains, and seemed to be giving some subject his grave consideration. Could it be? The selfish pride, the absurd little consequence of her own statement recoiled on Ruth with startling force as she saw it thus receiving respectful attention. She flushed indignantly.

"You ought to have known I didn't mean it," she cried. "However, I don't know but I do now, just out of spite."

Poor David! He had thought perhaps he might win his way to an understanding of this woman by keeping his mind fixed carefully on her surprising statements, but complete bewilderment frustrated all his hopes. A fixed mind and a shifting statement do not produce very enlightening results.

"I'm afraid I don't understand," he confessed, giving up the problem.

"No," answered Ruth, "of course you don't. It doesn't matter. I don't understand, myself."

Which remark, to say the least, did not serve to clear things up.

For a time they sat again in silence. Nancy, having found the conversation uninteresting from the first, had wandered away with the Wrong to hunt for late checkerberries. A song-sparrow, most faithful of all bird lovers of New England fields and hills, mounted a tuft of prairie-weed and sang with plaintive sweetness. Not all the rich exuberance of summer melody had had the fine charm of that little strain heard on the borders of winter.

"That is, of course, the great compensation," said Ruth, glancing at the bird, then around at the circling hills.

David's eyes lightened slowly as he followed her gesture. He threw himself at full length upon the ground and propped his chin on his hand.

"You have never lived in a city, have you?" he said.

"No," answered Ruth.

"Well, then, you don't know any more about that side of the question than you say I know about this."

Silence yet again for a moment. There is one kind of conversation that follows out and exhausts; there is another kind of conversation that pauses on the edge and lets the thought do the rest.

"Some city people have a strange idea of the country," Ruth resumed at length. It was generally hers to resume. "I suppose they get it from old poems of the shepherd and shepherdess type. They talk about leaving the world behind them, coming to the valley of perfect peace, falling on easeful days. Dear me," she shrugged her shoulders slightly, "but those are fine phrases! If people would only think. It stands to reason that the fewer conveniences there are, the harder it is to live. And as for peace!"

She paused abruptly and swept her eyes half sadly, half scornfully, up and down the valley.

"It's worth it, however," David said promptly and with firmness.

The purple afternoon shadow had crept into the heart of Mount Mercy above them, and across the valley the level line of the advance guard of the night was moving up East Peak. The crests of the hills gleamed palely. The air was very still.

"Well, of course," Ruth replied, "that's the whole of the question. If you understand, and still feel that way, it's all right. I was only afraid you might not understand."

There was a little shade of wistfulness in her tone and look, motherly wistfulness—with a difference, too. Her face was very gentle. But David (O, incorrigible!) did not meet her eyes. He had chosen this special moment to go ponder apart on the crest of East Peak. The reader is always at perfect liberty to lose all manner of patience with David.

"I think you don't entirely understand either," he said slowly, after some time, speaking with hesitation. "I do like it here better than the city, better than any place I ever saw; but that isn't exactly the reason why I came."

Ruth did not interrupt. She felt this time,

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with fine discernment, that he would rather speak than be spared. What becomes of the delicate compliment, the courteous generosity of the act of self-revelation, if it is intercepted by a too swift comprehension?

"If there is unhappiness and sin and difficulty in this beautiful place," he spoke still more slowly, with modest diffidence, "it must be because something is wrong, radically wrong. I don't see what we've got to do but go to work and find out where the trouble lies. I'd rather"—he sat up suddenly, fired by the realization of the end in view—"I'd rather spend my life trying to make this place humanly a little more like what it is physically than—than write an oratorio."

It was tremendous truly. Ruth's eyes acknowledged that as they followed David's out across the mountains. This valley rendered beautiful in its human life would mean the kingdom come. A little of the passion of the poet and the reformer touched her, too, a shining vision of a beauty all complete, to be worked for, and attained. The eternal quest of humanity, led by a chosen few; the glory of difficulty; the sureness of the end. For a moment she responded with a leap of the heart. Then the image of her father's face came before her mind, worn and sad and burdened with a sense of failure, and she sighed and threw out her hand protesting.

"Don't!" she said again.

It was only the woman, instinctively seeking to protect and shield from harm; but David, absorbed in his own proper passion, answered her as sternly as One of old answered his tender mother.

"You must not say such things to me," he said.

After awhile they got up, impelled by a common restlessness, and wandered the length of the pasture. Mount Meroy loomed above them, the valley lay spread below. Midway between high and low they stood, yet bound to the low by all ties. The intervention of a rambling old stone wall checked them presently, and they sat down again. David's face was very grave, with all its recently springing, and still latent, passion. Perhaps it occurred to Ruth that the part she had been playing today was, to say the least, not inspiring. At any rate, she suddenly clenched her slim brown hand behind David's back, and shook it at the valley. Then she said in accents of great cheerfulness,

"There are, after all, a great many delightful people here."

"Yes, indeed," David assented with a promptness that betokened relief.

He smiled at his companion, hardly gratefully one would say, for he never gave credit or discredit to another for the charging of his moods, but cheerfully, as she had spoken.

"There is John Melwood; I like him immensely. There are the Carters and the Holmeses and the Browns. There is old Mrs. Strong. There is—why, there is you!"

The suddenness of this last idea held his expression a moment suspended. Had he been unpardonably rude? He had spoken in such sincerity.

Ruth's laughter rang across the meadow, a music good to hear. She leaped from the stone wall, and swept the young man a courtesy deep and slow.

"Many thanks, kind sir," she said.

After that they were irrepressibly merry. A spirit of wholesome levity seemed to sweep down upon them both and carry away their seriousness on the full tide of their youth. It was no new thing for Ruth, this rollicking play of humor. But David wondered vaguely to find himself saying such amusing things. He did not pride himself on them, not in the very least; he hardly felt himself responsible. Only when Ruth laughed and clapped her hands, crying, "Good!" he felt a thrill of half-embarrassed pleasure which was wholly new to him.

Nothing, after all, is stranger than this sud-

den upspringing of humor out of seriousness. Who can tell whence it comes? One moment burdened and darkened by the troubles of mankind, we go creeping with lowered eyes; the next—what has happened? Instead of sighing, we laugh at our own absurd position, seeking to get our shoulders under every weight of earth, weights which God has borne for ages. The troubles themselves become absurd, so artificial and unnecessary as many of them are. How will it do to try laughing at man instead of condoling him? Right about face! The aspect of life has assumed another character. We are sane and strong and healthy. We recover our courage and advance. Blessed are the humorous, for they shall persevere.

It would hardly have been possible for David all alone to have laughed at the sins of Lincoln. Afterwards, when he thought of it, he was on the point of being shocked, but a sense of courtesy towards Ruth restrained

him. There was something so contagious, so sweet, so imperative about the girl's spirit. Even Nancy, when she rejoined them, laughed gayly, without at all knowing the joke. The young knight-reformer of the valley, and the daughter of the old knight-reformer of suburban churches, ended the Indian summer afternoon by taking each a hand of the little Nancy, and racing down the hill, preceded by a noisy, tumbling black whirlwind of ears and tail which was the excited Wrong.

Afterwards, later in the evening, in different parts of the valley, two young faces regarded themselves thoughtfully in their respective mirrors by the light of bedtime candles.

"A good deal of an old sobersides, on the whole!" said one to itself decidedly.

"Ruth," said the other plaintively, resting chin on hand, "I'm afraid you're hopelessly worldly."

And neither looked satisfied.

[To be continued.]

Happenings in Washington

By Lillian Camp Whittlesey

Many People Dining Out

It is the time of banquets. While the women spend the late hours of the afternoon flitting from house to house paying ceremonious visits on "days at home," the men gather by hundreds at annual and alumni dinners, and linger till the early morning hours indulging in toasts and roasts that make good reading in the next day's papers. The twenty-third anniversary of the Washington Commandery of the Loyal Legion and the Harvard dinner came the same night. The British Ambassador was the guest of honor at the former; Rev. Dr. Edward Everett Hale and Mr. Charles J. Bonaparte of Baltimore were among the speakers at the large gathering of Harvard men. It is twenty years since the Gridiron Club was formed, and the dinner in honor of the event was an occasion where no onlookers were present, and no reporters in the usual sense of the word. The President of the United States sat at the right of the presiding officer, and on the other side, Mr. William Jennings Bryan. Both made speeches, in which it is said that each complimented the other. This famous Gridiron Club is made up of newspaper men whose wit and cleverness have free play, for it is a rule that what they or their guests—who have included most of the great men of the country—shall say at these dinners is never to be divulged. The Washington Society of Mayflower Descendants, to the number of fifty, met for their annual dinner recently, with Rev. Dr. Ewell of Howard University to preside at the speech-making. Governor Bradford, Elder Brewster, John Howard and Priscilla Mullins were present in their severally-removed grandchildren. Dr. Samuel B. Capen of Boston and Rt. Rev. D. J. O'Connell, rector of the Catholic University, spoke from different but eulogistic points of view of the faith of the Pilgrim Fathers.

Gen. O. O. Howard Remembers and is Remembered

The last number of a little paper published by the students of Howard University gives full account of the service held conjointly by the university and First Congregational Church in memory of the late J. E. Rankin, D. D., LL. D. It was fitting that his close friend, Gen. O. O. Howard, should come to tell from the platform where his former pastor had so fearlessly proclaimed the word something of his life and attainments. General and Mrs. Howard will be specially in the thought of the people as the day of their golden wedding approaches. All the valentines written, telegraphed and cabled them on the fourteenth will not express more than a fiftieth part of the good wishes that are theirs.

Additions to Statuary Hall

The Senate does not seem like the same place without Mr. George F. Hoar. When Senator Cabot Lodge and others were eulogizing him the other day, and the floor and galleries were filled with sympathetic listeners, it seemed as if that clear voice must be heard speaking in smooth, polished sentences the keen mastery thought. Somewhere in the Capitol there must be found a place for his kindly face. Kansas has sent the late Senator Ingalls in marble to Statuary Hall. The tall, lean figure seems even more erect and uncompromising than in life. Its straight lines are accentuated by a very long top coat thrown open to show a correctly buttoned up Prince Albert. It is a wonderful piece of carving, at a glance one knows that the coat is satinated and the eyeglasses concave lenses. Texas has just put in her quota of two famous men to the hall and chose Austin and Houston. They appear in fringed deerskin with other picturesque accouterments of the pioneer. There are no rules or conventions in this collection yearly growing more varied, interesting and heterogeneous, beyond the provision that each state may send two of her leading spirits. The awkward attire of Daniel Webster detracts from the thought of his greatness; the spirituality expressed in the gesture of Roger Williams obliterates his stubbornness; Robert Fulton studying his model of a steamboat sets one thinking; and Protestants and Romanists alike stop fascinated before the grace shown in the dress and pose of Father Marquette. In a few days Frances Willard is to be added to the assemblage.

The Coming Inauguration

The winter is proving long and severe for Washington. Lack of provision for such weather, and over-exertion and indiscretion in spite of it, are yielding a ghastly harvest of grip and pneumonia. A common thought seems to be that after all this we will be sure to have bright, warm days for the inauguration. The committees have had many difficulties to meet and overcome. The questions of suitable housing for the bodies of state militia and the use of the Pension Building for the inaugural ball had to be settled by act of Congress.

The feeling seems to be growing that the inauguration of a President will in the near future have to be a Federal function instead of an affair handled by a local committee. This does not mean that Washington is tired of the undertaking, but without the ability to dispose of her own revenues her hands are tied. However, the city will be ready for

this inauguration and is delighted to do all in her power to make the occasion worthy the President, who is nowhere more honored and admired. To use his own phrase, he is no longer an accident.

On Wednesday night of inaugural week the Coleridge-Taylor Choral Society is to render

Hiawatha at First Church. This trained chorus of 200 voices sing with the melody and harmony that is the peculiar gift of the African race. First Church has just opened a guest-book, hoping that visitors from all parts of the country will register and stop for a word of greeting after the services.

in all good. And it is these psychical characteristics that pre-eminently distinguish the human from the lower stages in the evolution series.

Henry Churchill King.

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

120. Does God shape, or have the power to shape, the details of a man's life? If he does, why is there such a thing as sin in the world?—J. H. (Nebraska.)

This will be recognized as a question as old as man, but one which every generation needs to make clear to itself. The Christian view, and so far as I can see, any really adequate ideal view must say that God does not shape the character of men's volitions, and it is at this point that a deterministic monism absolutely breaks down. For it is obliged to recognize the errors and sins of men as steps in the monistic development, equally necessary with the very best in the world. As Professor Bowne suggests, from the point of view of a philosopher, this is really to end in a complete speculative collapse. We seem obliged, therefore, to recognize some genuine moral freedom on the part of man, if we are to be able to hold any ideal view at all of the world. And when we ask why there must be the possibility of sin, we can only answer that the possibility of real character on the part of men required that they should have some real freedom and this involves the possibility of wrong as well as right choices. God is not merely getting certain things done or said in the world, but is in the much more difficult and serious business of making worthy men and women.

121. How can we be absolutely sure that God is guiding our lives?—N. M. G. (New York.)

This matter has come up before in these questions, but it is so vital that it may be worth while to add a word. Doubtless we cannot have here demonstrative knowledge. We are, and we need to be, in this matter, in the sphere of faith. We can only trust that God is guiding us, although this is a trust based on so convincing a revelation as that in Jesus Christ. We need also to remember that in the present life God cannot wisely make his presence too manifest and too obtrusive. Room must be left for our own clear, free choice, and like any wise father with a growing child, God must not merely force his presence and his choices upon us. But in the long, thoughtful backward look over our lives, it does, I think, come out with considerable clearness for most minds that they have manifestly determined much less in their own lives than they had anticipated. And they can see the divine hand in the long retrospect, where they did not so clearly recognize it in the details of life as it passed.

122. In what sense do we recognize God's immanence and transcendence in nature?—A. L. S. (Illinois.)

To put the answer in a single word, one may say that the immanence of God in nature is recognized in a thoroughgoing evolution theory, and his transcendence in the conviction of what is called "occasionalism"; that is, the conviction that in the strict scientific sense the full cause of the next stage of the evolution is not present in that now passing in such sense as to reveal itself to any possi-

ble analysis of ours. "Thus at bottom," in the words of another, "everything finite works only by that in it which makes it secretly better than it seems by the essential power of the Infinite latent even in it; the power and capability of action belong not to the outer wrapping of particular properties, but solely to the core in so far as therein embodied." A thoroughgoing theistic view must necessarily recognize, thus, even in nature, not only the immanence but also the transcendence of God.

123. Cannot a man be moral without being a Christian? Then what does it matter whether there is a God in heaven or not?—L. G. (Illinois.)

(1) It might be better worth while to ask why a man who means really to be moral should not wish to be a Christian. But it is worth viewing the matter a little more fundamentally. (2) To be moral in any thoroughgoing sense, I suppose, is to act in line with the fundamental laws of the universe—upon a theistic view, to share God's own great purposes. Now, it is the very aim of Christ to help to this end, and he has certainly proved in the history of the world to be at least the most effective help to this end. The question rather is, then, Why should a man who is in dead earnest to be right turn away from the chief proved help to a righteous life?

(3) Or, the moral life might be regarded as the true fulfillment of all the various personal relations in which we are placed. But the purpose impartially to fulfill all the personal relations of life certainly could not leave out of account the personal relation to God. For it is this relation which in truth gives reality meaning and value to all the rest. It is literally the one personal relation which, itself set right, sets all the others right; and, therefore, the more determined a man is to live the righteous life, the more earnest must he be to come into right relations with God. Men sometimes say, with rather shallow self-sufficiency, My creed is short; I believe in being honest and kind. That is certainly a good article for any one's creed. But how would it do also to believe that one has not a monopoly of honesty and kindness, and that he may, therefore, well add to his creed the other article, I believe that God means to be honest and kind; and, in my own effort to be what I ought to be, I may well put myself in touch with God's own life.

124. If we believe in evolution, what can we believe of the soul? Did it develop along with the physical, and, if so, when did man cease being a mere animal and become a child of God?—L. G. (Illinois.)

The common view of men ascribes mental life to animals, and the facts seem to indicate that mental life has developed side by side with the physical, reaching its culmination in men. In John Fiske's words, "There arrived that wonderful moment at which psychical changes began to be of more use than physical changes to the brute ancestry of man." And he adds, "The distance, psychically speaking, between civilized man and the ape is so great as to dwarf, in comparison, all that had been achieved in the process of evolution down to the time of our half-human ancestor's first appearance." In man a creature is reached of full self-consciousness of reason and of free moral self-determination—a being capable of absolutely infinite progress

Church and State in Canada

Annual Stock-Taking

"The best year yet" is almost meaningless at the annual meetings, but this year it is significant in Congregational circles in view of the great debt-clearing campaign of 1904. Never has so much money been pledged and collected. Churches well-nigh despairing now face the future with confidence. Fellowship has been strengthened, which was perhaps sorely needed as financial returns. Not only has there been nearness to one another in this campaign, but nearness to God, the crowning need of the churches.

The Spirit of Evangelism

Congregationalists are interested in the coming of Mr. Dawson to the United States, and at this juncture of church union and religious enthusiasm it would be a great service to the cause if the three denominations specially concerned could arrange for his coming to Canada for a series of meetings in our principal cities. The presence of Dr. F. E. Clark at a large Endeavor Conference in Montreal will do good in this direction. In several churches, notably Warwick, Zion and Forest Central, special meetings have been held with good results.

Echoes from the Field

A worthy veteran has passed away in the person of Rev. Charles Duff of Toronto, while another, Rev. Robert Hay of Watford, has been severely injured by a fall. Bond Street, Toronto, has made a strong effort to retain Rev. J. L. Gordon, but he goes to Winnipeg. Rev. H. E. Mason, late of Medical Lake, Wn., who has been resting two or three months at Stratford, has returned to that state. The Young People's Branch of the Colonial Missionary Society of London, Eng., designates Canada as the topic for prayer and thought during February, which for some years has been regarded as our home missionary month.

Ontario Elections

A remarkable turn-over took place Jan. 23 in this province, where Liberals have held power over thirty-two years. One great reason for their overwhelming defeat was the strange anomaly in the alienation of both the prohibition and the liquor vote—the former for the non-enactment of prohibitory legislation, the latter for oft-repeated legislation favoring the temperance cause. An increasing cry of corruption was raised, but the Conservatives have no monopoly of purity, and little attention would probably have been paid to their charges but for the long tenure of office by the Liberals. A regrettable feature of this, the bitterest campaign ever waged, was the abuse and slander heaped upon Premier Ross, which should bring humiliation to his opponents in their hour of triumph.

A Plea for Peace

An address on The Teacher as a Missionary of Peace, by Andrew Stevenson, B. A., English master in the Collegiate Institute of Stratford, has just been issued in a neat pamphlet of thirty pages. Mr. Stevenson is a well-known advocate of peace, and a liberal-minded theologian. This address is being widely circulated in the United States, and should also have a wide reading in Canada. Its timely appearance will contribute greatly to the promotion of peace.

J. F. G.

The Son of God Revealed Through the Father*

By Rev. A. E. Dunning

Forever round the Mercy seat
The guiding light of Love shall burn;
But what if, habit bound, thy feet
Shall lack the will to turn?

What if thine eyes refuse to see,
Thine ear of heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail?

O doom beyond the saddest guess,
As the long years of God unroll
To make thy dreary selfishness
The prison of a soul!

—J. G. Whittier.

Between the healing of the nobleman's son, the event of the last lesson, and the healing of the man at the pool of Bethesda was a period of several months of very active life of Jesus in Galilee. During that time he had made Capernaum his home, had healed the demoniac in the synagogue, the mother-in-law of Peter in his house and many others at the door; had made a preaching tour through the province, healed a leper and a paralytic, attended a feast given in his honor by Matthew, and had become widely known by his deeds and sayings. Jesus came up to Jerusalem to attend one of the national feasts, which of the five principal ones is not known.

John has thus far brought forward signs wrought by Jesus which have been accepted by those who saw them as evidence that he was the Son of God; and witnesses who believed on him and testified that he was the Son of God. In the account of the healing of the impotent man at the pool John brings forward those who did not believe on Jesus when they saw his signs, and presents the claims he made which were called forth by their unbelief. It is not the healing act which is most significant nor the fact that he incurred opposition by doing it on the Sabbath; but the evidence brought out in connection with the act that Jesus was the Son of God who made known the Father. We shall, therefore, study the entire chapter, considering especially these four things:

1. *The healing of the impotent man.* Near the east wall of Jerusalem, south of the temple area, is an intermittent spring, called the Fountain of the Virgin, which probably was the scene of the cure. I have seen several of these "holy wells" in different parts of the world, where it is believed by many that cures are wrought. It seems to have been a popular belief in Palestine that the bubbling up of the water of this well from time to time was caused by an angel [v. 4], but each time only the first person who entered the water got any benefit, and Jesus selected from the crowd of sick persons a man so helpless that he acknowledged that he had no reason to hope he could be the first to take advantage of the moving of the pool.

When Jesus asked him if he wished to be made well, he had no expectation that the questioner could help him to gain his greatest desire, except by assisting him to get in before the others, when the waters should begin to move. This he intimated in his reply. The command to rise from his pallet, take it and go away with it fell on his astonished ears, and he at once rose up. He found that he was well, and walked off.

2. *The healed man's testimony to Jesus.* The man did not know and apparently did not care who had cured him [v. 13]. His long illness seems to have been a consequence of evil-doing, for which he had shown no sign of repentance [v. 14]. No expression of gratitude from him to Jesus is recorded. Probably he knew that the rabbis were looking for the person who wrought the cure in order to accuse him of breaking the Sabbath. When, through the admonition of Jesus to him to refrain from repeating the sin which had brought sickness on him, he found out who had cured him he went at once and told the rabbis who it was [v. 15]. The one fact of interest to us thus far is that the healed man and the rabbis who accused Jesus were agreed in their testimony that the cure was genuine.

3. *The testimony of Jesus to himself.*

* International Sunday School Lesson for Feb. 19. Jesus at the Pool of Bethesda. Text, John 5: 1-47.

He answered the two charges against him of Sabbath breaking and blasphemy by saying that it was right for him to do whatever it was right for God to do, because with the same will and purpose he was thinking the thoughts and living the life of God. "My Father worketh even until now," he said—worketh without cessation. Grass grows, flowers bloom, fruits ripen, rains fall, tender mercies of God brood over all at all times. "And I work." But it is the work of love always. No warrant is found in the work of Christ for secularizing the Sabbath. He obeyed his Father in a perfectly filial spirit, and therefore understood perfectly the will of God [vs. 19, 20]; and so may we.

But as the evidence of perfect surrender to the Father was shown in the life of Jesus to prove that he was the Son of God, the evidence of oneness in action, in love and in understanding between them would be further shown in two greater works than he had done—raising the dead [v. 21] and judging mankind [v. 22]. These are not acts within the power of any man. They require the peculiar power of God. When God thus manifests himself in the Son, then the Son is entitled to the honor which is given to the Father [vs. 23, 24]. It is as the original source of life through the Father dwelling in him that Jesus imparts spiritual life to those who believe on him [v. 26]. It is because Jesus is the Son of Man [v. 27] understanding through experience as a man the natures of men, their weaknesses, wants, their divine qualities and possibilities, that he is now their judge and is to be hereafter when he shall have called them forth into the life beyond the grave.

4. *The testimony of the Father to the Son.* Jesus appealed from the Jews who rejected him to the one witness whose testimony is the Truth itself [v. 32]. They had appealed to John, and had refused to receive his testimony [vs. 33-35]. They had before them works of Jesus, one of which they had just witnessed and admitted, releasing captives of sin, restoring sight to the blind, setting at liberty the bruised—

works which the Father had given him as the mission of the Messiah to men—witnessing that the Father had sent him [v. 36]. They had the testimony of the Father himself, which they would have understood if they had known the Father in their experience [vs. 37, 38]. They had the testimony of their Holy Scriptures, which they studied because they thought that in them they could find eternal life [v. 39], and these testified that Jesus was the Christ.

One reason only kept them from becoming disciples of Jesus and receiving life from him as the Son of God—their own determination not to have his spirit [vs. 40-42]. They preferred other leaders to the Son of God [vs. 43]. They were not seeking God [v. 44]. They did not believe the witness of Moses, whom they professed to trust [vs. 45, 46].

This one reason alone keeps men from acknowledging him to whom the Father witnesses as his Son—they have not the love of God in themselves [v. 42].

The Church Building Society on Consolidation

The action of the executive committee of the C. H. M. S. suggesting the consolidation of our homeland benevolent societies has been considered by the board of trustees of the C. B. S. In their reply they say:

We have repeatedly expressed our desire for a closer co-operation of our societies in such a way as to promote their efficiency and the enlargement of their common work, while carefully guarding against such action as would diminish their receipts for missionary service; and we have by repeated votes favored joint meetings and a joint magazine. As reference is made by you to "the will of the churches as expressed through the National Council," we are unable after careful inquiry to find any deliverance of that body asking for the "consolidation" of our societies.

Referring to the appointment by the National Council of a special committee of five to investigate the matter of a close relation of the six benevolent societies and to report its conclusions to the next council, the trustees say further:

Inasmuch as the only action of the National Council upon this important subject consists of the appointment of this committee to make inquiry and give advice in view of the difficult questions needing careful consideration, it seems to us hardly wise to take action until this committee of the council has had an opportunity to investigate the matter of closer relations in all its bearings and make report as to what action is safe and wise.



The Pilgrim Teacher is congratulating its readers upon securing Miss Margaret Slattery to conduct its Teacher Training Department. Miss Slattery has become especially popular in this line of Sunday school work because she presents plain and practical

plans and outlines which can be easily used by busy teachers. She has no place for an elaborate system. Her Talks with the Training Class are to be a regular feature, commencing in the March number. You will want to read them. The Pilgrim Press, Boston, offers to send the magazine free for three months to readers of this paper who will send a postal card request.

Both Sides the Brooklyn Bridge

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn at T. B. Pentres, 697 Fulton Street, and C. F. Halsay, Plymouth Church.)

Metropolitan Church Extension

The annual dinner of the Church Extension Society was held Jan. 26 in Brooklyn with an attendance of about sixty picked men, laymen and ministers, most of whom had great difficulty in reaching the place, owing to the effects of the blizzard. Their effort to be on hand explains the enthusiasm of the gathering, though the share of Supt. Charles W. Shelton must not be forgotten.

Rev. W. H. Kephart, whose church is the latest to have had the society's help, reported 57 new members received, most of them on confession, since the new white edifice was opened in October. Dr. Kent reviewed the eleven years of the society's history. On its reorganized basis it consists no longer of members who became such by subscription, but representatives of the churches in proportion to their membership. Nor does the society arrange now for mass meetings to stir up enthusiasm that accomplishes little. It has begun a campaign of education, drawing to its meetings only the men who largely shape the conceptions and work of their individual churches.

Only one project is helped at a time; so there is now quite a waiting list of movements already organized, and needing new, or improved quarters. The gifts of the last two or three years have averaged from \$9,000 to \$12,000. Superintendent Shelton pleaded earnestly that New York Congregationalists spare a little money from the great amounts that go into projects far from the city and put it into the tremendous needs here, which no outsider will aid. Twenty per cent. of our New York churches are homeless. Others have poorly-adapted buildings.

For instance, the new Longwood Church in the Bronx, not yet organized, began in the bedroom of a clubhouse. This property was sold, and the pastor, Dr. J. W. Roberts, held the meetings in his parlor. In a district whose real estate operations reach over five million dollars in six months, and thousands of people are pouring in, this heroic pastor, unable to get help elsewhere, rented a site and purchased a portable chapel, paying \$500 deposit, of which \$400 came from his own pocket as a temporary loan, and engaging to fulfill the contract of \$2,250 himself, if not paid otherwise.

This story is almost duplicated in other new regions. New Yorkers themselves hardly realize the great movements of population and immigration that are taking place. "Every investment," said President Nichols, "is sensible, not sentimental. We ought to help more than one of these new churches in a year, and we only wait for the 18,000 Congregationalists of this city to give an average dollar or two per year, to do it." Mr. Makepeace quoted surprising figures as to the Bronx, with its coming six-track railroad to New Rochelle, 300,000 population likely to double in less than ten years, its 1,000 school teachers, 100 churches, and largest area of parks in the metropolis.

Unanimous resolutions were passed, to the effect that each delegation would arrange for a meeting in its own church, and plan to have the society's work supported equally as well as any other work contributed to; also, that the directors consider a plan to raise at once, either for endowment or immediate expenditure, \$100,000. This was the society's most successful meeting, and in the direction of practical and visible evangelism.

Development of Men

For other reasons beside convenience, the many branches of the Y. M. C. A. hold their anniversaries in January and February. This year some have been held in churches, a policy that impresses on both parties the ex-

isting co-operation which few realize. In all directions, 1904 has been a year of progress. The recent conference of workers from all branches focussed attention upon civic aspects, through addresses by Dr. Laidlaw on Racial and Religious Conditions and by National Secretary F. S. Brockman on The Making of the City.

The French branch will soon enter its new building, the first real home it has owned. The city association has over 14,000 members, an increase last year of 2,000. There are thirty-three centers of work and two branches recently started. Employers numbering 12,362 asked for helpers, yet only 1698 unemployed had registered, over 500 of whom were not accepted where they applied. Nine college associations hold over fifty meetings per week. Evening classes are rapidly multiplying. Some of the newer ones are for automobile operation, real estate, steam and structural engineering, art and house furnishing, textiles, etc. Significant of the city's future is the fact that in two or three weeks 338 joined the auto class and 224 the real estate class.

One of the chief undertakings near at hand is the construction of a nine-story \$200,000 building to adjoin the new Twenty-third Street edifice, and to be known as the Permanent Fund Building. It is to be ready May 1, 1906. The offices of the city association will occupy one floor, there will also be classrooms; but most of the floors will be used for dormitories, which are in great demand and afford a good income. At most of the branches, special evangelistic services are being held.

Brooklyn Hills' New Edifice

Plans have been finished for the proposed new church building at Brooklyn Hills, whose new Sunday school room is already filled with the rapidly incoming population. The architect's drawing reveals a very attractive building in a region without ecclesiastical competition. This project is next on the Church Extension Society's list.

Bay Shore Church

Forty miles away, on the great South Bay of Long Island's eastern shore, is a pretty little church, which looks new but whose attractive appearance is due to a "painting-bee," the paint being supplied by friends, on condition that the men of the church put it on the building. That some was put on the members was due to the combination of fun and enthusiasm. Rev. E. F. Armstrong, pastor, has the gift of inciting volunteer workers and the whole organization is in fine condition. The congregation testified its appreciation recently by a large surprise party, bearing gifts to the parsonage.

SYDNEY.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 3.

Mrs. Charles A. Ufford presided. Miss Caroline E. Bush to Harpoot spoke of her work

in Turkey. Miss Ellen M. Stone was present, and while the larger part of her missionary life has been spent in Bulgaria, her experiences in Macedonia must be counted as an important part of missionary history in Turkey. She gave encouraging words from letters just received.

The next exposition or fair to which Congress has been asked to make its usual appropriation and to which mankind generally is invited, although attendance will be limited in the main to people west of the Mississippi, is the Lewis and Clark Fair in Portland, Ore. Sentiment with respect to Sunday observance on the Pacific coast is not what it is in New England, so it is announced that this fair will be open Sunday; but conferences and religious exercises are planned by the management to make Sunday seem different from other days. Congress had something to say about Sunday closing at St. Louis, and it may and should in this case.

If Your Grocer or Market Man
does not keep the

"FERRIS"
Hams and Bacon,

suppose you patronize one who does,
you may discover your man is not
quite "up-to-date" in other things.

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The Home and Its Outlook

Rabia

Rabia, sick upon her bed,
By two saints was visited—

Holy Malik, Hassan wise—
Men of mark in Moslem eyes.

Hassan said, "Whose prayer is pure
Will God's chastisements endure."

Malik from a deeper sense
Uttered his experience:

"He who loves his Master's choice
Will in chastisement rejoice."

Rabia saw some selfish will
In their maxims lingering still,

And replied, "O men of grace,
He who sees his Master's face

Will not in his prayers recall
That he is chastised at all."

—Translated by James Freeman Clarke from
the German of Tholuck.

When Economy is Wrong

BY CAROLINE BENEDICT BURRELL

A woman, according to the popular belief, is extravagant both by nature and training. The daily newspaper produces with each new season the same old jokes, reset, about her spring bonnet, or her winter furs, or her summer recreations, all pointing the same way, showing her desire to get all she can from her husband's insufficient income. One would suppose she had for her motto the words of the elder Turveydrop to his daughter-in-law, "Caroline, frame a wish and gratify it."

Yet in actual life women are the great economists. In the home it is the wives and mothers who do the little saving and scrimping and turning and planning which puts the money in the bank. They have an innate love of making something out of nothing. They pride themselves on a cunningly devised gown made from an old one; they gloat over a retrimmed hat; they rejoice in the rejuvenated carpet; they hang a picture over the spot on the wall paper, and serve up the "left-overs" in marvelous croquettes. Like the daughters of the Vicar of Wakefield, they turn the trains of their gowns into waistcoats for the little boys. The greater the difficulties in their way the greater the rejoicing over the victory.

When economy is a necessity, nothing is more praiseworthy than its practice; but sometimes there is a false economy which masquerades under the guise of the true with destructive success. The wildest extravagance would be better than some pinchings and hoardings which cost more than they are worth.

There is the economy of the rich. This is often the habit formed when it was necessary to save, which becomes a mere stinginess in them in better days, a sort of parsimony of which one would expect them to be ashamed rather than proud, but which is always something of which they boast.

A city missionary went to the wife of a certain millionaire who had amassed his money in small sums, and asked for clothing for a family in great need. The

woman said complacently: "We never have any old clothes to give away; my daughters and I make our gowns over and over, and often we have them dyed. By the time we are through with them there is nothing left." She needed to be told of the theory of the good woman who said when she found a thin spot or a tear in a garment she recognized that the Lord had put his mark upon it; he needed it for his poor, and he had given her money to buy more.

A well-known speaker on benevolence, herself a rich woman, recently described the way in which she had cared for a poor family a whole winter. She told of the scraps of food saved, the ends of loaves, the dried coffee grounds, evidently never seeing that it was all to be something ashamed of, since she ought to have given lavishly of her abundance, rather than doled out to them what had no real value.

There is also a false economy in saving money at the cost of things more essential. How many men and women lead narrow, unlovely lives, depriving themselves of books and music and pictures and social life, merely to have a good and growing bank account! They starve their minds and hearts, and sometimes even their bodies to a degree, rather than face a possible future without a competence.

A woman contrasting her life with that of her sister said: "My husband and I began on little and saved all we could; as we had more, we still saved; now we are growing old, and we have never been anywhere, never seen anything, never had any comfort; all we have is our savings. My sister and her husband have taken their comfort as they've gone along, and they've always had enough money, too, if they haven't got so much laid up." Life is hard enough without denying one's self the reasonable things to soften and sweeten it. It does not pay to economize too carefully on the things for the mind.

And then there is the mistaken economy the mother practices when she denies herself rest and change because they cost. Every overworked woman knows she ought to drop everything and get away from home once in a while, but though flesh and heart fail she stays on; she economizes. Many women have nervous prostration just because they will not take the needful amount from the family purse to go away, and then pay the money out a hundred times over in doctor's bills and specialist's fees and trained nurses! It is the falsest of false economy to be too lavish of flesh and blood and too saving of mere dollars and cents.

Unquestionably we ought to practice a wise and careful expenditure of money in every department of domestic economy and outside expenditure. We ought, assuredly, to try and live the simple life, and constantly cut down on the luxuries we do not need. But we ought not to cultivate the virtue of economy at the expense of others. The poor, the tired, the sick, need to be treated with extravagance, not with parsimony. Let us give

generously where we can, and when we economize let us be sure no one suffers but ourselves.

A Wayfaring Saint

BY ELIZABETH POLHEMUS

"A lady at the door wishes to speak to you."

I reached the door—to be confronted by a strange woman with a bag! Before I could speak the sharp words which came to my lips, I was greeted with,

"Glorious morning!" in a sweet, cheerful voice.

It was such a surprise, so foreign to the usual whining, "Please excuse me, lady," that I actually found myself saying in a courteous tone, "Indeed it is."

"I could not look on anything more beautiful if I was a queen," she said, contemplating our broad expanse of lawns with their trees and shrubs, and glimpses of broad fields and forests in the distance.

"It is beautiful," I remarked.

"I expect the good God's made it so just to satisfy the cravin' of us poor souls that never get much beauty in our lives except what he provides. Well! if we can only get the blue, an' the gold, an' the crimson once in a while like this, we don't miss much not havin' man's pictures on our walls."

While she was speaking, I realized that a little, frail, worn woman of seventy was talking in this brave, cheerful way. Either her age or her atmosphere of worthiness compelled me to say, "Won't you sit down and rest a few minutes?" at the same time seating myself in a porch chair.

"Thank you," she said, accepting my invitation. "But this is not selling thread." Then she added, "I am so glad to be able to walk round the country today an' feast my eyes on what He's taken such a lot of pains to make beautiful for me."

For a moment she sat quietly gazing up at the deep blue cloudless sky that made such a perfect background for the autumn pageant of color and then exclaimed: "Just a year ago I buried my mother, she was ninety-five, but if they lived to be one hundred and ninety-five we would miss their love, that's always young an' comfortin'. As I was walking along I wondered if she was enjoyin' the same splendor in heaven as we were here. Maybe she's got it first an' this is only a reflection, like the sky and trees I saw reflected down in your lake. The water was so quiet it was hard to tell real from shadder."

Suddenly changing the subject, she said: "I cut Senator Hoar's picture out of the paper last night. I've never had any pictures on my walls, but I've got some in my Bible. That's where I put Senator Hoar 'long with Mr. Moody, an' Mr. Phillips Brooks, an' Abraham Lincoln—I haven't many, 'cause there are not many fit to put in the Bible, specially in the second part 'long with the perfect Man that was always looking out for others. I've got a good picture of Roosevelt in the first part of my Bible, 'long with them that started out all right an'

promisin'; but I don't quite dare put him along with the others yet, till he's been tried in the fiery furnace a little longer so's to see if he's pure gold."

Rising with an effort, showing that it was strength of will that kept her bravely struggling for a pittance, she continued: "Well, I must be movin' along. I've talked too much I know, but our sittin' down here on the porch has kind of drawn us together, an' the glory of the morning has gone to my head."

"I shan't lose any of it," she added. "I suppose you know that old sayin' my good mother was always quotin', 'You can't lose anything you'll want in heaven.'"

Sincerely thanking me for my modest purchase, she said "Good-by", adding, "I wish you real happiness; I've nothin' else to give, but perhaps my really wishin' it will bring it the same as though I was rich an' educated. It's a great comfort to think Jesus had no more to give folks than I have in one way, but then he had an almighty power back of him that I ain't got."

As I looked down into the patient face, I felt that she too had an almighty power back of her, and said, "Jesus is your friend, is not he backing you?"

Her face lighted up, and a great gleam of joy shone through the dim eyes, as she said, "You're right, an' I'll lean on him when I'm too weak to walk alone."

So the little old woman passed out of my life, probably never to return; not so her wisdom. For a time I sat meditating on the richness of my investment—so much wisdom for thirty cents. Then I arose and went into the house, determined to pass it along to some one whom it would comfort and strengthen, as it has me.

A Poor Soul

It was on the Day of Judgment. A risen soul went up to the Lord in quiet confidence; not that she was bold or proud or vain, O, no; all her earthly life long she had pictured herself standing by the Lord's side on the latter day.

But the Lord looked earnestly into her face and said, "Who art thou?"

Then the soul was startled by this question and said timidly, "O, my dear Lord, knowest thou me not?"

"No," said the Lord, "I know thee not."

"O, my Lord and God," said now the poor soul, "dost thou not remember how I went every Monday thou gavest to the sewing meeting, and Tuesdays to the temperance meeting, and Wednesdays to the Band of Hope, and Thursdays to the missionary meeting, and Fridays to the choir practice, and Saturdays to the free and easy for working girls, and Sundays to the guild?"—Sobbing and fluttered she repeated the last words twice, and added in despair, "O, Lord, rememberest thou really nothing at all?"

"Soul," said the Lord, "whenever I came and knocked at thy door, thou wast not at home."—Hermann Oeser.

Many have been the quotations from Moncure D. Conway's fascinating autobiography, but we have just come across the following limerick, credited to Dante Gabriel Rossetti. Whistler, the artist, had been boasting of a recent fisticuff contest in which he had engaged. Rossetti immediately wrote:

There is a young artist called Whistler,
Who in every respect is a bristler;
A tube of white lead
Or a punch on the head
Come equally handy to Whistler.

Closet and Altar

WORLDLINESS

Seek ye first His kingdom and His righteousness, and all these things shall be added unto you.

No man ever lost anything in this world by attending properly to the next. Indeed, it is only by that means that we can understand or use this world aright.

—James Hinton.

All the money in the world will not hurt a man if he keeps it in the right place; but two brass farthings will blind him if he puts them over his eyes. We are wrong with things, little or great, when they hide from us the vision of the heavenly; when they deafen us to the voices that are ever calling us higher; when they deaden us to the impulses and promptings of the Good Spirit; when they divert us from the path in which God would lead us.—Mark Guy Pearse.

Attachment to Christ is the only secret of detachment from the world.—A. J. Gordon.

Worldliness is a more decisive test of a man's spiritual state than even sin. Sin may be sudden, the result of temptation, without premeditation, yet afterwards hated—repented of—repudiated—forsaken. But if a man be at home in the world's pleasure and pursuits, content that his spirit should have no other heaven but in these things, happy if they could but last forever, is not his state, genealogy and character clearly stamped?

—F. W. Robertson.

One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness.

—George Macdonald.

It comes of Thee that man doth cry "I thirst":
Then from no other hand but Thine I durst
The cup of Life receive; for Thou dost know
The way I came by and the way I go;
Then give me wisdom Thine own cup to choose,
And like my Lord the alien draught refuse.

When life's full chalice overbrimmed I see,
O Kind and Wise, be wisely kind for me,
And when the sparkling wine doth move aright
The crystal break, and spill the red delight;
Nor ever let me drink the poisoned cup
Which drieth all the springs of virtue up.

—William Boyd Carpenter.

Lord Jesus, who hast overcome the world, by the Holy Spirit whom Thou sendest, help us also to believe in Thee, and in believing to overcome. Thou root of good from whom we draw our life, help us to love Thee with all our hearts that we may test and prove all other loves by Thine. Though we possess and enjoy what the earth offers, let not our hearts be bound up in any of its gifts, lest when they perish our hope should perish with them. But may we receive and enjoy and use all blessings of our life as pilgrim joys, not suffering them to hinder us in following Thee and listening for Thy call. Let not our delights become our burdens, bowing our faces to the earth, but may they be causes of uplifted eyes in thankfulness that Thou art ever with us, Giver and Sharer of our good. Amen.

Tangles

8. BIBLICAL CHARADE

A FIRST can serve a LAST to FIRST,
And all not well in Scripture versed
Will please consult Acts V-I, and find
The WHOLE—a queen of her kind;
Whose servant—man of power and skill—
Was taught a wisdom higher still,
The while a prophet's words he read,
When Ph-l-p clearer light had shed,
And on his way "rejoicing" sped.

NILLOR.

9. PREFIX CHANGES

(Example: PERspire, CONspire, Aspire, INSpire.)

1. Change the prefix of a word meaning to take rest, and have: To show openly; to "pop the question"; to palm off; to construct; to decay; to change in place or order; to believe; to give testimony; to meddle. 2. Of a word meaning to turn inside out or upside down, and have: To misdirect; to deflect; to transform; to refer incidentally; to ward off; to change about. 3. Of a word meaning to determine, and have: To debar; to contain; to prevent; to cut off. 4. Of a word meaning to disfigure, and have: To turn from evil ways; to comply; to execute; to notify; to be metamorphosed. KENT B. STILES.

10. ANAGRAM

In the hidden springs of "Unseen Things"
Pat declared his deepest thoughts were centered;
Till at length he fell in an unused well—
Then it was those mysteries PAT ENTERED.

SAXON.

11. ZOOLOGICAL CHARADES

(1) Here are the Zoological Gardens. Notice that ****; he has the finest antlers in this *****, but the poor fellow is dying of *****, and longing for the freedom of the hills. (2) Then here is the ****, who is better **** to endure the confinement, though it is none too ***** to him. (3) Then here is the cunning ***. Look out; he will chew up your **** if you do not pick it up. He would rather be out where violet and ***** grow in the wood. (4) Then here is a domestic ***. What does she ***** to as a show? Now if it had been a wild ***** it would have been a curiosity. (5) And here is the ****, sleeping his **** away, and they are, as you will see by the thermometer, *****. (6) Look at this great ****, and see him **** with the heat. I don't wonder he grows ***** and unmanageable at times. (7) Ha, see this burrow in the ground; here some timid **** lives and adorns his ***** in life without *****. (8) Here also is a barnyard ****; she would like to give them the ****, and get her nose again among buttercup and *****. (9) There is a wild **** there by the **** of the stream. A man from the city of ***** caught him. (10) Last of all, here is this frolicsome ****. Surely he is a great **** with the keepers, and funnier than the actors in a ***** show.

DOROTHEA.

ANSWERS

5. Car-pet.
6. 1. Amatory. 2. Declamatory. 3. Exclamatory. 4. Explanatory. 5. History. 6. Transitory. 7. Desultory. 8. Lavatory. 9. Conciliatory. 10. Observatory. 11. Defamatory. 12. Repository. 13. Oratory. 14. Factory. 15. Conservatory. 16. Laboratory. 17. Gustatory. 18. Salutatory. 19. Manufactory. 20. Dilatory. 21. Victory. 22. Olfactory. 23. Valedictory. 24. Dormitory. 25. Inventory. 26. Promontory. 27. Respiratory. 28. Satisfactory. 29. Refectory. 30. Preparatory. 7. Incomplete.

Recent excellent solutions are acknowledged from: Mrs. A. E. Sweetser, Wakefield, Mass., to 1, 2, 3, 4; H. F. C., Cambridge, Mass., 1, 2, 4; Luella M. Eaton, Newton Highlands, Mass., 1, 2, 3; Kent B. Stiles, Brooklyn, N. Y., 1, 2, 3; D. L. H., Dover, N. H., 1, 2; Eliza M. Gill, Medford, Mass., 2.

For the Children

A Game of Tag

Little Jack Frost ran out one day,
And called to the brook to come and play.
"Let's play tag, and you must run,
And I'll be it, and we'll have fun.
Old Father Winter will think I'm lost,
Hurrah!" cried little Jack Frost.

So the brook ran with merry shout,
And Jack at her heels in merry rout.
Down through fields, so brown and bare,
And to the woods with piny air,
Past mighty boulders so gray and mossed,
The brook led little Jack Frost.

O and alas, how tired she grew!
And slow and more slow her light feet flew.
Panting hard she still ran on,
Then reached the wide marsh, still and wan,
Paused for a moment and then was lost,
"Hi! tag!" cried little Jack Frost.

—Florence Evelyn Pratt.

The Quinlan Boys' Valentine

BY JESSIE WRIGHT WHITCOMB

"It will be Valentine Day pretty soon, Rodney," said his mother.

"I know it," was the calm reply.

"Are they going to have a valentine box in your room at school this year?"

"Yes'm. No comics allowed."

"If there are any children you think will not be likely to get many, you must remember them yourself with a valentine."

Rodney looked slightly bored.

"I guess the children's mammas all say that."

"Why?"

"Last year the boy everybody likes best hardly got a valentine, and the Quinlan boys were just snowed under with 'em."

"Don't the children like the Quinlan boys?"

"They're awful teasy boys."

"Do they tease you?"

"Well, I guess!" and Rodney's eyes snapped.

"How?"

"They call me a—dude—all the time and—worse'n that!"

"What?"

Rodney looked around apprehensively, his cheeks flamed suddenly and he whispered loudly,

"A Dudine!"

"O," but his mother's face did not lose its correct solemnity, although Rodney scrutinized her critically.

"What is it the Quinlan boys don't like?"

"Well, they don't like patent leather shoes *ever*, and they don't like anchors and wheels and bands and things on sleeves, and they don't like white collars—nor any kind of collars."

"But you're not the only one, are you?"

"Well—I'm the worst," looking in a matter of fact way at his handsome suit.

"So you're not going to give them a valentine."

"O, yes. I supposed I'd have to."

"I'll tell you," and his mother laughed, "tomorrow night, after Ralph and Hugh are in bed, we'll make the Quinlan boys a valentine ourselves. A funny one."

"No comics allowed."

"O, not too funny. Your teacher will let it through, I'm sure."

The next day she and the twins walked over to the school to meet Rodney, and she saw the Quinlan boys. Rather large boys they were, somewhat alike, and evidently with a marvelous faculty for making their presence felt, whether in school or out. In the few minutes during which she watched them she saw them stir up the wrath of half a dozen little girls and twice as many boys; while those who had escaped their attentions looked on with joy, and with a certain pride in the Quinlan boys' methods.

"We'll make the envelope first, Rodney," said his mother that evening. "You cut red and blue and gilt hearts out of these papers, like this little pattern, while I get my things."

Rodney screwed his mouth to match his scissors and clipped away diligently, although with alert interest in his mother's preparations. She set out in fascinating array a big sheet of manila wrapping paper for the envelope, the paste, a large square of water-color board for the valentine, a pencil, a cup of water and her paint box.

The envelope was made in a minute, Rodney said, and he went to pasting on a border of gay little hearts.

"My! don't it look pretty!" sighed Rodney, "but I'm glad it's done, so I can watch you. Is it a poster?"

"A poster valentine. Yes sir."

"Why those are the Quinlan boys!"

"Does it look like them—really? she asked.

"Yes'm, lots—only awful different. Why *they're* dudes!" in astonishment.

"You wait until I get the paint on—you'll see the dudest of dudes, my dear!"

And sure enough the Quinlan boys, with shiny hats, creased trousers, gloves, giddy neckties, high collars, big flowers in their buttonholes, and with little twirling canes, stepped off across the paper with the unmistakable Quinlan grin and swagger, so that Rodney cried out, "O jiminy! you can just see 'em go!" And then she drew in Rodney, with his very recognizable school suit minus most of its style, hat off to the Quinlans, and presenting them with the very same heart-bordered envelope.

Rodney had just finished. "Jiminy!" with a giggle, "why I don't hold a candle to 'em! And it's these clothes too! How did you do it?"

"Merely a trick of the trade, young man."

On St. Valentine's Day Rodney marched off to school bearing a goodly stack of valentines, but taking most care of the large manilla, heart-decorated envelope addressed to the Quinlan boys.

When he returned he walked with a proud strut, and trying to hum a tune with an indifferent air, he sauntered into the library.

"I got more than anybody!" he burst out, throwing his nonchalance to the winds.

"More than the Quinlans?"

"Yes'm! lots of 'em pretty, too!"

And he spread out his treasures on his mother's desk.

The twins elbowed each other to get a first look, and Ralph's ever ready hand began to grab.

"Come, Ralph, come, Hugh," urged their mother, "these are Rodney's. Get your own valentines."

"O, Donny, give me somepin," begged Hugh.

Rodney beamingly handed each one a valentine and hustled the others into his desk.

"Did the Quinlans get many?"

"Yes'm. Mine was the biggest."

"What did they say?"

"O, they just yelled right out: 'See us! O, see us!' Why, they *liked* being dudes!" The astonishment in Rodney's voice was sharp.

"Then what?"

"O, they showed it to Miss Benson and she—she was wondered about it, and she let them go all through the building and show it to the other teachers, as they wanted; and O, they bragged and bragged and bragged!"

The next day Rodney had some more news. "The Quinlan's, they like me awful well, and they say their pa—that's what they call him, pa—says it is the finest ever, and he's making an elegant frame for it."

The final chapter came a month later, when the two Quinlan boys, with shining faces and shoes, stockings straight, clothes brushed and buttoned and neckties on and tied, rang Rodney's door bell and radiantly asked for Rodney. They gave him a box—a beautifully made box with a lock and key and a top of inlaid woods.

"Our pa made it," they said proudly, "for us to give to Rodney. Our folks liked that valentine. Pa said that picture was worth a whole lot, and he made this fine box for Rodney so's to show he liked it. Our pa does the slick work on railway cars down at the Santa Fé shops," one explained to Rodney's mother, "so he *can*!"

"Why, those boys don't seem to think you are a—dude—or that worse thing, Rodney," said his mother when the boys were gone.

"No'm, they don't now; they seemed to think that valentine was a photograph of them, and believed they really looked finer than anybody, anyway, so they let the rest of us with—with suits on alone after that."

How They Played "Dragon"

Little Ah Lee and little Oh Me
Played in the shade of a mulberry-tree.
Said little Ah Lee to little Oh Me:
"A terrible dragon I'm going to be,
And I'll catch you and eat you up, little Oh Me!"

"Please don't, and I'll give you a rosebud," said she.
"But dragons don't care about rosebuds," said he.
"Then I'll give you my tiny silk slippers," said she.
"Why dragons don't ever wear shoes!" laughed Ah Lee.
"Then I'll give you my necklace of coral," said she.
"But dragons don't want any coral, you see!"

"How silly of dragons! Then how would it be
If I gave you a big current cake?" asked Oh Me.
"Why that would be splendid!" cried little Ah Lee.
—Blanche M. Channing, in *Lullaby Castle and Other Poems*.

The Conversation Corner

The Boys' Vacation in Sweden

DURING last summer's vacation I missed not only two of our associate editors, but two of our associate compositors, and on inquiry found that they had gone to Sweden. I wrote them at once to be sure and report to the Corner what they saw, but only now are their numerous snapshots ready for a



selection to accompany Axel's interesting letter, from which I take all I think D. F. will allow me room for.

Dear Mr. Martin: . . . Tom and I decided to visit England and Sweden. Tom bought a good camera, and we went, after saying Good-by to D. F. and "Dad." If you don't know who "Dad" is, ask Tom or D. F. [I guess every body in this office knows Thomas, Senior!—D. F.] We had a good passage to England and were just a wee bit sorry to leave the boat. From Liverpool we went by rail to Hull and took steamer for Sweden, crossing the North Sea (where we saw the fishing fleet afterwards fired upon by the Russians), and landing at Gothenburg July 3. The next day we tried all day to celebrate, but in vain. At last we saw a sign in a confectioner's window in English, *Icecream soda*. "Hurrah," said Tom, "come on, it's Fourth of July!" We went in, and celebrated, but O! they don't know what ice cream soda is, in Sweden!

After we had "done" Gothenburg, we wanted to go to the capital. I wonder how many of you can tell its name. [I can, but will not, for I know Mr. Martin would say, "Cornerers, refer to your maps!"—D. F.] It is on the opposite coast of the country, Gothenburg being on the western side. There are two water ways to reach it. One is around the entire southern coast, just like rounding Cape Horn. The other is "cross lots," by a canal dug a good many years ago, connecting all the big lakes of Sweden and finally reaching the Baltic Sea. We went that way. Many countries were represented on the little canal steamer; even Italy sent a couple, who, I think, must have been brother and sister, for they were always by themselves, seated up in the bow. It was a charming journey. Sometimes the boat would glide over a little lake into a river, then through a canal into woods of birch and pine, over fertile country and through desolate moors. I said over, because it was actually above the level of the ground, so we could stand on deck and look down on the farms and villages. When we came to a lock the passengers would leave the boat and proceed on foot. There are seventy-seven locks in the canal. Sometimes there is a series of them, fifteen or more at a time, and there the people would assemble to greet us and sell photographs, trinkets, and wild, ripe strawberries with rich, fresh milk. [That would have been the place to celebrate the glorious Fourth!—D. F.]

The second night at one o'clock we passed through an old cathedral town, built about

1000—during the time the Roman Catholic Church ruled Sweden, which government ceased in 1521. But its former glory had gone without leaving a trace behind, and it is now only famous for its sweet cakes, some of which I bought of an old woman peddler, but which I found so hard that I was glad to share them with an Englishman on deck—he ate them without comment! The next day we found an old town of real interest, its church showing 1296 in old iron figures on the steeple. We went up into the garret and found among the rubbish lots of crucifixes, madonnas, hour-glasses, etc., but the sexton did not dare to sell or give them to us. Near the town is St. Birgitta's Spring, whose water was said once to have had miraculous healing power, which however departed about the same time as the monks and nuns. Today it is just a spring of good, clear, cold mountain water. At night the boat ran out into the Baltic, and as long as daylight lasted (11 P. M.) we watched the countless little isles wooded with dark and somber pines, or bright and shapely birches, as in and out among them the boat went, lighted by the last reflection of a northern sunset.

Early in the morning we went ashore in the city to find some breakfast, but we walked, and walked, and walked, in vain—no one awake, everything closed. At length Tom said, "Now, look here, now, you do the talking here in Sweden, and I will do it when we get back to England, and so please ask a policeman quick where we can get something to eat!" I did, and ever after we always looked for a policeman when in trouble. [What I wonder is, according to this story of their pranks, that they did not sometimes find a policeman without looking for him!—D. F.]

We stayed in the capital a week, and had a fine time. Tom had a Concord friend living there, and she was a most excellent guide. We went one day to the Royal Palace to call on the King, but he was away—would return the next day. Evidently he did not know we were coming! We went again and stationed ourselves in a court-yard, opposite the guard-room, near where the King was expected to drive through. Getting the camera ready to take him, we practiced on the Guard, and had just taken the picture you have, when a gentleman came rushing up and asked us if we wanted to see "him." "Hurry up, then, come this way, he is just driving through the other entrance." So off we all ran and saw the King just as he stepped out of his carriage. The gentleman who had spoken to us was graciously greeted by the King, and now we wonder who it was that took such a kindly interest in a couple of strangers. The King talked a little with one of the soldiers on duty and went into the Palace. We hoped the camera would show what we saw, but, alas, it was a blank! [I notice that Axel does not explain the other picture; that is a canal boat, Cornerers; I suppose its curious name is the Swedish spelling for the "series" of locks he describes above, but probably Mr. Martin would refer you to Bulfinch's *Age of Fable*, or Gayley's *Classic Myths*.—D. F.]

And now, Mr. Martin, if you or any of the Cornerers should want to take a real good vacation trip, where you would get the sea, the woods and the mountains, the city and the plains, the song of the lark in the early morning and the note of the nightingale at the midnight sunset, together with "all the comforts of home" [like the Fourth of July ice cream and the hard sweet-cakes.—D. F.], buy a ticket on the canal boat that leaves Gothenburg every other day at noon.

Boston.

AXEL T.

Let us go, Cornerers—if Axel will only go with us as guide, poet and friend!

For the Old Folks

"NOT LOST, BUT GONE BEFORE"

The question in Nov. 26 is answered at last. Miss D. of Salem wrote that the book from which the "Household Reading" of *The Congregationalist* in 1867 copied (or adapted?) the piece was "Parables from Nature, by Mrs. Margaret Gatty, London, George Bell & Sons," and another Miss D., of Connecticut, that Revell & Co. of New York have a reprint of it. I sent for it, and find it a little booklet (for 25 cents), under title of "The Life Beyond, adapted from Mrs. Alfred Gatty, by M. A. T." It is a graphic parable of the future life drawn from the comparison of the dragon fly of "the life beyond" in the air to the grub still remaining in the pond.

"DON'T PITY YOURSELF"

Asked for Nov. 26. [F. M. W., Providence, writes:

I send copy of poem (by S. A. Pye).

It was among some poems my mother had saved since her childhood.

Mrs. H. M. B., Hartford, adds:

I have the poem (by J. A. Pye) pasted in my scrap-book. It has been very helpful to me, and I wish it might be reprinted for the pleasure and benefit of others.

Does any one know about the author given—J. A. (or S. A.) Pye?

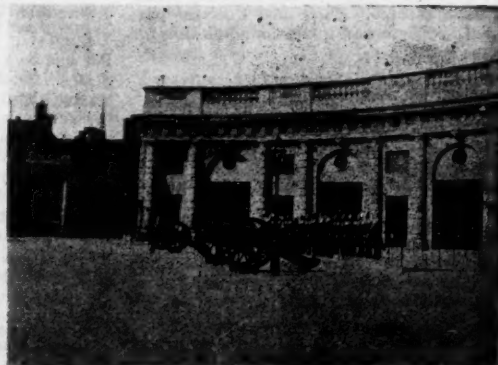
Don't pity yourself—it is petty and small,
Your griefs are no greater than others have borne—
Nor get into the habit of thinking that all
Are contented and happy, while you are forlorn.

Don't brood over ills or insults, my friend,
'Tis unworthy the soul of a woman or a man;
Grief has been our companion and will to the end,
Let us bear what we must, but enjoy what we can.

Nor envy the man that knows nothing of care,
For gold unrefined may be tarnished by dress;
But look up! there is beauty in patience and prayer,
And, believe me, the gain will overcome the loss.

Though beaten like silver, though tested like gold,
Though battered and shaken, let faith keep her place;
For by white furnace heat and by friction and cold,
Does the potter produce his most exquisite vase.

No honor? Ah, well! What is honor, my friend?
Though glory and greatness this life may not bring,
'Tis an honor to walk from beginning to end



In the pathway marked out by our Master and King,

Who walked here before us in sorrow and pain
Was mighty, yet bowed to the needs of the small;
Let us boldly press after, regardless of pain;
To live only for self is not living at all.

Mr. Martin

The Literature of the Day

RELIGION

Questions of Faith, a series of lectures on the Creed. pp. 212. A. C. Armstrong & Son. \$1.50. Lectures on the Apostles' Creed delivered in Renfield Church, Glasgow, of which Rev. P. Carnegie Simpson is pastor. Professors James Denney, Marcus Dods, John Laidlaw, H. R. Mackintosh, James Orr and Prin. T. M. Lindsay took part, the final lecture on Immortality being by Mr. Simpson. These great themes of the Christian faith are handled in a scholarly and interesting fashion, each from the special viewpoint of the speaker.

Pillars of the Temple, by Minot J. Savage. pp. 226. Am. Unit. Assn. 90 cents net. These eight papers may be considered, Robert Cellyer says in an introduction, "the answer we can give to those who ask what Unitarians believe." Probably they more accurately represent what Dr. Savage believes. They are on the great themes, God, Christ, Heaven, Hell, the Bible, Inspiration, Salvation, the Unitarian Church. Dr. Savage is always interesting, even when he attacks men of straw or falls, as he often does, to follow his own arguments to their logical conclusion. A ridiculous printer's blunder has made absurd the opening page of the chapter on The Church.

The Three Circles, by Rev. William Colbert Dettling. pp. 219. For sale by the Pilgrim Press, Boston and Chicago. \$1.25.

Treats of the home, the Church and the heavenly circle in devotional and hortatory chapters. The teaching is sound, there are many apposite quotations and a miscellaneous selection of not wholly admirable illustrations. The purpose is to enforce the principles of true Christian living, as an aid to which the author has founded an organization called the Church and Home Circle, pledged to the highest ideals of home life and helpful service.

The Teaching of Jesus Concerning the Scriptures, by David James Burrell, D.D., LL.D. pp. 211. Am. Tract Soc. 75 cents.

Dr. Burrell writes much admirable eulogy of the Bible, but he is distressed by modern criticism, whose utterances he wildly exaggerates. It asserts, he declares, that there are "tens of thousands" of errors in the Scriptures. Then he argues: Christ was silent concerning these errors, but Christ claimed omniscience, therefore there are no such errors, unless he was guilty of concealing the truth. This is a fair example of the logic and spirit of the book. For those who enjoy such reasoning the book will provide delightful reading.

Last Sheaves, by Alexander MacLaren, D.D., Litt. D. pp. 310. Am. Tract Soc. \$1.25.

There is a touch of pathos in the author's statement that this represents the work of the final year of his forty-five years' pastorate in Manchester. Dr. MacLaren needs no introduction. These sermons show the high qualities of spiritual insight and clear thought which have won him his title as the prince of living British preachers. Many deal with the passion of our Lord and would be admirable for Lenten reading.

The Ethics of the Christian Life, by Henry E. R. bins. pp. 488. Griffith & Rowland Press. \$2.00 net.

The real aim of this work is to reaffirm the objective side of doctrine by showing the harmony of ethics and theology. The writer leaves the door open to some awkward questions from those who have more fully thought out the implications of his theory. Although some of his generalizations are painfully easy, on all social questions his pages have much color and are delightful in their frank commitment on critical questions.

The Doom of Dogma, by Henry Frank. G. P. Putnam's Sons. pp. 398.

For a piece of controversial writing the spirit is admirable, but in finding an intellectual justification for his position the author needlessly overdrives the two steeds of rationalism—higher criticism and the development theory. He has, however, much precedent for this. In short, the whole treatment is familiar, and though the presentation has an agreeable freshness on some pages there is little new evidence.

How to Master the English Bible, by Rev. J. M. Gray, D. D. pp. 84. Winona Pub. Co. 40 cents net.

Dr. Gray has become widely known as a successful Bible teacher, and here sets forth his plan of consecutive reading of the books of the Bible and of expository preaching. Many who read this little volume, we hope, will discover that the plan described is in substance the one they have been following.

BIOGRAPHY

John Bunyan, by W. Hale White. pp. 223. Chas. Scribner's Sons. \$1.00 net.

One of the series of Literary Lives edited by W. Robertson Nicoll. Mr. White gives a clear and lively account of Bunyan's life, followed by a study of his literary works. There are some additions to information and the book is a clear addition to our library of religious biography and an admirable illustrative companion for the great allegories. It should have been provided with an index.

The True Henry Clay, by Joseph M. Rogers. pp. 388. J. B. Lippincott Co. \$2.00 net.

On the whole, the most notable contribution yet offered to the biography of Clay. The author has made a lifetime study of his theme. He writes from intimacy with the environment and close friendship with the family. The general biography passes from the young lawyer to the Presidential candidate, emphasizing in a new and informing way Clay's contribution to the preservation of the Union and also to the American protective system. With justice the author estimates the lack of fixity of mind in the great compromiser, but Clay's memory is held to be the deciding factor in Kentucky's hesitation in the hour of trial in 1861.

The Life and Work of the Rev. E. J. Peck Among the Eskimos, by Rev. Arthur Lewis. pp. 350. A. C. Armstrong & Son. \$1.75.

A missionary biography telling the beginnings and progress of a difficult work under the management of the Church Missionary Society. Mr. Peck began life as a sailor in the British navy, but offered himself for the trying work among the Eskimos of Hudson's Bay, where he is still laboring. Much is told of the customs and peculiarities of the people and there are encouraging accounts of good accomplished. Illustrations add to the interest.

John Gilley, by Charles W. Elliot. pp. 72. Am. Unitarian Assn. 60 cents net.

President Elliot has drawn with skill and sympathy the picture of the life led by a Maine farmer and fisherman. It begins in the early days when farms were yet to be cleared on the islands which stud the coast. It ends when these same barren, rocky islands had become valuable as places of summer rest for city people. It is an interesting and inspiring narrative, only marred by one wholly unnecessary fling at the theology of the church in which its hero finds inspiration and comfort.

The Men Who Made the Nation, by Edwin Erle Sparks, Ph. D. pp. 415. Macmillan Co. \$1.00 net.

For use as a supplementary reader in United States History. The events of each period cluster about the career of a single leader—the outbreak of the Revolution in a chapter on John Adams, the opening of the West in the life of Henry Clay, and the Anti-Slavery Movement by the account of Horace Greeley. The effect is odd and the interest of the reader is held by making him guess what will come next. Many unhackneyed incidents are told, with bits of old songs and reproductions of curious old pictures.

FICTION

Theophano, by Frederic Harrison. pp. 484. Harper & Bros. \$1.50.

The scene is in the imperial palace of Constantinople and the camps of its armies. The heroine was a woman of remarkable beauty and talent but of an ambition that knew no scruples and an utterly selfish heart. The story deals with her corrupting and destroying power over the emperors to whom she was daughter-in-law, wife, mother and lover. The incidents are stirring. There are carefully-worked-out studies of great ceremonials,

battles, sieges, intrigues and adventures. The value of the book is in these carefully wrought historical pictures. The reader who desires to acquaint himself in the easiest fashion with the conditions of life in Constantinople and the East during the time of one of the great revivals of its glory will find these pages enjoyable.

The Buccaneers, by Henry M. Hyde. pp. 236. Funk & Wagnalls Co. \$1.20.

This is, as its sub title indicates, a story of the black flag in business. War to the death between two rival trusts involves the fortunes of the head of one and the daughter of his rival. These ruthless business competitions are no doubt more or less characteristic features of our time and are pictured in a telling fashion. The masterful and the self-sacrificing lover contend for the prize of love, and the result is left to keep the reader's interest alive till the very last.

The Belle of Bowling Green, by Amelia E. Barr. pp. 342. Dodd, Mead & Co. \$1.50.

A good picture of old New York and its social and political life during the War of 1812. The narrative is slight and sluggish in movement, though there are two "belles" with the suitable number of beaux. The bits of tea table gossip are well managed, especially in one case where the pros and cons of Aaron Burr's career are discussed.

A Nation's Idol, by Charles Felton Pidgin. pp. 348. Henry Altemus Co.

Founded upon Franklin's experiences in France. A clever story in a lively style, with a good deal of information interlarded and spiced with the love story of two Kentucky young folks whom the author brings to Paris in Franklin's train. The incidents are amusingly melodramatic. Three times, for example, the heroine is kidnapped in quick succession. And the order of the history is occasionally quite independent of the received chronology.

The Three Prisoners, by William H. Shelton. pp. 292. A. S. Barnes & Co. \$1.25.

A story of the adventures in the field of the wilderness of a seventeen-year-old boy and his tutor. Going from Washington to visit the boy's brother in the Federal camp, they became entangled with the movements of the armies, had a share in the contest and were taken prisoners by the Confederates. Their escape and adventures, including more than one recapture, form a series of exciting experiences, which are told in a way to hold the attention of boys and their elders. The story has a special value in its realistic pictures of the sufferings and horrors of war.

MISCELLANEOUS

The Culture of Simplicity, by Malcolm James McLeod. pp. 192. F. H. Revell Co. \$1.00 net.

The first suspicion of imitation aroused by the title is quickly dispelled. The book can stand on its own merits. More vivacious, more practical for American readers than Charles Wagner's, *The Simple Life*, it explains more clearly how the life may be lived and reaches the root of things in the gospel of Christ. It is not improbable that the average reader will find more pleasure and profit in this American exposition of "the culture of simplicity" than in its famous predecessor.

The Soil, by A. D. Hall. pp. 286. E. P. Dutton & Co. \$1.25 net.

A second edition of a useful book, primarily intended for students, which we noticed two years ago. The author is the head of the British Rohhamstead Experiment Station. The handling is thoroughgoing and helpfully illustrated.

The Mormon Menace, being the Confession of John Doyle Lee, Danite. pp. 368. Home Protection Pub. Co., New York.

This is the story of the leader of the Mountain Meadow massacre of emigrants, written in prison before his execution. It is a striking exhibit of the mental attitude of a Mormon believer and preacher in the first days of the sect.

Selected Poems of Elizabeth Barrett Browning, edited by Elizabeth Lee. pp. 178. Ginn & Co. 50 cents.

A selection for school use, with introduction and notes which serve their purpose well.

Books and Bookmen

The London *Critical Review* has been discontinued, owing to the critical illness of the editor.

The *Literary World* of Boston has been purchased from L. C. Page & Co. and merged with the *Critic*.

W. Holman Hunt's long-promised history of the Pre-Raphaelite movement is ready for the press, and when published will be eagerly read.

The *Critic* is authority for the news that the publishers of the *Review of Reviews* are to start, early in the spring, a magazine along the same lines as *Country Life in America*.

The many readers of Dr. W. J. Long's wood folks stories will be glad to know that he is likely ultimately to recover from the blindness which came upon him a few weeks ago.

Dr. S. Weir Mitchell adds his contribution to the literature of reconstruction in the shape of a new novel, which he considers his strongest piece of fiction. The Century Co. brings it out next month.

With the January issue the *Lamp* came to the end of its short life. Its publishers, Charles Scribner's Sons, will now resume the publication of the *Book Buyer*, the *Lamp's* predecessor. It is to be devoted solely to the interests of this firm and distributed gratuitously.

Doubleday, Page & Co.'s new *Garden Magazine* bids fair to follow the road to popular favor at the same swift pace that marked *World's Work* and *Country Life in America*. Smaller than the latter, it will appeal more directly to the man with a garden than to the man with a country estate, but judging by this first number it will be practical, interesting and beautiful.

Speculation has been rife as to the management of the *Pilot* now that James Jeffrey Roche has entered upon his appointment as United States Consul to Genoa. We are interested to learn that the paper will now revert to the family of its founder, a controlling interest having been purchased by Patrick M. Donahoe of Boston, eldest son of the Patrick Donahoe who established the paper in 1836.

Mr. Sidney L. Gulick, author of *The Evolution of the Japanese*, is now in this country, and is preparing a small book on the real meaning of the present war. He reports that the Japanese Government has just forbidden the sale in Japan of a book, entitled, *Russian Cruelties*, on the ground that it would too greatly prejudice the Japanese people against the Russians. Not the usual course of governments in time of war!

The Macmillans' spring announcement whets our appetite for several notable books, namely, Jane Addams's *Newer Ideals of Peace*, Prof. F. G. Peabody's *Jesus Christ and the Christian Character*, a companion volume to *Jesus Christ and the Social Question*, and a new play by Stephen Phillips entitled *Nero*. Mrs. Ely is to give us *Another Hardy Garden Book* and stories are promised by the author of *The Garden of a Commuter's Wife*, Charles Egbert Craddock, Zangwill, and Sara Andrew Shafer. Philpotts's novel is already out.

The *Song of Our Syrian Guest*, by W. A. Knight, which was published in book form after appearing in the columns of *The Congregationalist*, has been quite successful as a holiday book, over 8,400 copies of the illustrated edition having been sold since September, in addition to 15,800 copies in cheaper pamphlet form. The entire sale since publication has been about 37,000 in all editions. The *Love Watch*, by the same author, published a little later in *The Congregationalist* and also reprinted, has had a sale of over 2,600 copies in pamphlet form and 1,100 copies in book form. Both books are still in constant demand, and orders for them are coming from all parts of the English-speaking world.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Feb. 12, Sunday. *Personal History*.—Gal. 1: 13-24.

This is not conceit of originality, but insistence on a personal call. Paul is one of the chief witnesses to our immediate relation to Christ, which has no need of an earthly mediator. This fragment of autobiography was written probably before a word of our present Gospels had been put on parchment; it is a starting point of written testimony. Here is Christ in his presence and supremacy, and the zeal of Paul turned from persecution, not merely to the support, but to the world-wide diffusion of the gospel. The great thought followed on acquaintance with our Lord, as the highest thoughts of opportunity in our own lives must always follow. *Give me high thoughts of Thee, O Lord my Helper, wide thoughts of the purposes for which Thou hast redeemed me and joyful thoughts of all experiences to which Thy work may lead. For in Thy companionship is peace and strength forevermore.*

Feb. 13. *The Jerusalem Council*.—Gal. 2: 1-10.

The leader of the Jerusalem church was that James, the Lord's brother, who in his lifetime never understood Jesus. It proves, what we are so slow to believe, that the risen Christ has won more victories than the Christ uncrucified could ever win. We long for a day of his visible presence, but we have his own word for it that he is now most helpful while he is out of sight. The highest power of Christ was not in Galilee so long ago, but is in America today.

Feb. 14. *Justification by Faith*.—Gal. 2: 11-21.

This was the war cry of the Reformation. Paul had tried the works of the law as Luther tried them. Read in the light of Christian experience the rest of the soul is never earned but always given. Note that Paul's thought is of sharing Christ's life in order that we may live unto God.

Feb. 15. *The Folly of Looking Back*.—Gal. 3: 1-14.

Life is movement. The question is not so vital where you stand as which way you are facing. These false teachers had bewitched the Galatians into turning their backs on faith and freedom. Leave the law to Christ, Paul cries, but trust him and live with him. That cry needs to be heard among our barren formalisms and benumbing traditions.

Feb. 16. *The Office of the Law*.—Gal. 3: 15-22.

The law was the instrument of God's spirit in convincing men of sin. You do not belittle a thing when you define its office, as Paul does here. The law could limit life, it could not make alive. That is Christ's gift, the office of his spirit.

Feb. 17. *Heirs in Christ*.—Gal. 3: 23-29.

The law is the schoolmaster to bring us to Christ. But in Christ we come into the life of sons and the training of the Father's house. In that sonship all men are brethren. The Christian attitude toward all is that every man is my brother, every woman my sister or my mother—this is but saying that we have accepted in the large sense Christ's own words. And what a change it works in personal relations with men.

Feb. 18. *Sons of God*.—Gal. 4: 1-7.

Note the sense of race solidarity. The revelation of Christ is the coming of age of man, the revelation of God's confidence in his children. It is not realized yet, we have grown slowly toward a realization, but we may strive to live as those who have passed out of childhood, whom God may really trust with freedom in his world.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Feb. 19-25. Glorifying God in the Home. Eph. 6: 1-9.

A Salvation Army lassie, testifying in a crowded meeting to her love for Jesus, was interrupted by a man on the back seat who said, "That's all right, but how do you behave when you are at home?" Quick as a flash she responded, "There is my mother sitting just in front of you; ask her." The latter arose and said, "She lives at home just as she talks here." We may never have just such a challenge flung at us when we are enjoying and taking part in a good prayer meeting, but we ought to be ready for it and fortunate will we be if our parents, brothers and sisters will rally to our defense and declare that our Christianity is all of one piece when it is on parade and when it is where only a few observe it. Let us never think that any brave show of faith in the outside world, any prominence in religious meetings and movements, can atone for lack of tenderness and consideration for our own flesh and blood with whom we live day by day.

Sometimes we think that we can relax our vigilance against temptation when safely within the precincts of our dwelling. What is a man's home for unless it can offer succor from care and a chance to let up a little in the struggle? We try to be reasonably polite in the offices, shops and social circles that we frequent, but must we always at home be as self-restrained and thoughtful for others as we are bound to be elsewhere?

Yes, a thousand times yes. Why should we impose upon our dearest ones, speak more sharply to them than to outsiders, reveal to them the weaknesses that we carefully hide from our business associates and social acquaintances? It is downright shabby treatment. Fortunately most of us are blessed with wives and children who are too proud to "give us away," who will do their best to cover up our glaring inconsistencies and make every allowance possible for outbreaks of impatience and selfishness. But we submit that if a man cannot be a Christian and a gentleman in his home he would better not attempt to play the rôle anywhere else.

Young people sometimes rush into matrimony as if the mere fact that they loved each other would make any further moral struggle unnecessary. The truth is that the more people love one another the more religion they need in order to be kept from hurting each other and in order to serve each other best. Marriage is far more likely to eventuate happily when both parties are honestly trying to lead the Christian life than when sole reliance is placed upon the natural affinity of man and woman.

It must be so, for the home is not only a place for the expression of love, but is a divinely ordained school of character. You will never get any better training in patience, fortitude, courage, honor, than you get within the four walls of your home. The thousand and one little sacrifices, ministries and displays of true chivalry which the on-going of family life calls for will do more, if accepted cheerfully by you, to build you up in righteousness than any other influence which touches your life. That is a fine sentence of Prof. Francis G. Peabody of Harvard University, "The family relation is given us not to make life easier, but to make it better."

POINTS TO THINK AND TALK ABOUT

Is the solution of our industrial difficulty to be found in the character of the American home rather than in legislation?

When and how can children begin to contribute something valuable to the life of the home?

A Statement and an Appeal

To our Pastors and Churches and all Friends of the Congregational Home Missionary Society:

We are impressed that the time has fully come for a frank statement of our condition and an appeal to all those, who equally with ourselves, are charged with the responsibility of carrying on the work of the Congregational Home Missionary Society.

After a year of the most strenuous effort and the strictest economy, owing to an unexpected decrease in legacy receipts, we came to our annual meeting with a debt of \$122,000, money that we were forced to borrow to meet our obligations for work authorized at the beginning of the year.

Last year's reduction of \$32,000 has been followed this year by a further reduction of \$33,000. We have reduced our operating expenses to the lowest possible point consistent with efficiency, and our work in the field to the lowest point compatible with safety. No new work is being undertaken except in Hawaii, from which field there came a call that we could not conscientiously disregard and for which we have appropriated \$3,000, to be raised in special ways. Every old field has been made to suffer in the general reduction.

Estimating our probable income and outgo upon the basis of other years, our total debt at the close of this year will undoubtedly be in excess of that with which we began the year. If the churches wish their home missionary operations to be continued they must come to our relief, and at least place in our treasury the funds needed to meet outstanding obligations for work on the field.

Through the recent rapid change in the character of her population and the inrush of a great foreign element, New England, once the generous supporter of the national work, has herself become home missionary ground, and requires about all the money contributed by her churches for her own pressing needs. The condition of the West and the South, and, indeed, of every field where we labor, is as urgently needy as ever. Calls which touch our deepest sympathies are constantly coming to us from our self-sacrificing superintendents and missionaries; opportunity beckons us from every side, but we are forced to close our ears and harden our hearts. We dare not move in advance of the evident willingness of the churches.

We appeal first of all to the churches and people of New England, our hereditary allies, to aid us in this crisis. We appeal to the great, growing, prosperous Middle West, which so largely owes its splendid educational and religious institutions to the home missionary contributions and the home missionary teachers and preachers of the East, to come to our assistance. We appeal to the churches in every part of the land planted and fostered by this society and now come to strength, and to every Congregational church and every Congregational Christian in our fellowship to rally to the support of this ancient and honored society and make possible the efficient continuance of its work.

We are being told that the country is in the midst of a period of unexampled prosperity; the air is full of hope; vast plans for the increase of facilities and the successful handling of the country's ever growing volume of business are being exploited on every hand. Shall not home missions share in this prosperity and liberal planning? We do not need to argue the value of home missionary operations, to point to our record, to dwell on the opportunities of the moment or the possibilities of the future. We lay on you the responsibility for the effective pushing of the work which has brought honor to the denominational name and given us our proud place among the foremost evangelizing agencies of the land. We cannot in honor, in justice to the fathers or to ourselves, lay down our work; we cannot suffer it to lag feeble and superfluous in the rear of the forces that are struggling to hold this land for a pure faith. Every consideration of legitimate pride, of hope for the kingdom of God, of obligation to men, as well as our Lord's express command, bids us continue the great work we have for so many years successfully carried on. Our financial year closes with March 31. Contributions intended to apply to the relief of our present needs should be made at once. *Will you not join with us and with our noble missionaries in the toil, the sacrifice and the final triumph?*

Your fellow-laborers in this great ministry,

WATSON L. PHILLIPS, <i>Chairman</i>	CHARLES L. BECKWITH, <i>Recording Secretary</i>	
EDWARD P. LYON	REV. WILLIAM H. HOLMAN	SYLVESTER B. CARTER
THOMAS C. MACMILLAN	WILLIAM H. WANAMAKER	GEORGE W. HERARD
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N. MCGEE WATERS	FRANK L. GOODSPEED	GEORGE P. STOCKWELL
	REV. LIVINGSTON L. TAYLOR	

Executive Committee, The Congregational Home Missionary Society.

The Golden State

Consulting State Editors: Prof. C. S. Nash, D.D., Berkeley; Rev. W. H. Day, Los Angeles

Northern California

AMONG THE CHURCHES

General conditions are unusually hopeful. Almost all churches have pastors, *Santa Rosa* having just welcomed Rev. A. B. Patten straight from South Hadley, Mass. Enlargements are in process here and there. *San José* has doubled its auditorium at a cost of \$10,000. *Palo Alto*, by heroic giving and generous aid, is building the \$15,000 church required in that university town. *Petaluma* has installed a pipe organ for \$3,500. *San Rafael* has buried its mortgage. *San Francisco, First*, has expended a large sum on a new roof and other improvements. The pastor, Dr. Adams, in his admirable annual letter, urges an endowment fund for this mother church, whose down-town location will ere long require such security. *North Berkeley*, rejoicing in its new pastor and crowded congregations, is about to build a chapel as the first section of a permanent property adequate to the college field. *Fruitvale* has bought a parsonage.

UNION FOR STRENGTH

Second to no event in significance is the union of *Oak Chapel* and *Plymouth Avenue* in an important section of Oakland. After many honorable and fruitful years *Plymouth Avenue Church* found itself depleted, and wisely resolved to merge its name and history in a union enterprise. Its property has been sold to the Southern Methodists, and the proceeds, \$5,500, with the excellent pipe organ, turned over to *Oak Chapel*, which will also sell its present plant. A new \$13,000 edifice, named *Plymouth*, will be built in a promising location. Both churches are to be congratulated upon forming together the larger individually. Thus has issued happily a church union which involved no little difficulty, regret and yielding of preference. The larger vision, as ever, will doubtless bring the richer reward. The Church of Christ in Oakland is stronger by this change, the fellowship happier for the spirit of it.

Reports from the San Francisco churches, given at the first Ministers' Meeting in the new year, were strikingly encouraging, indicating a strengthening current setting toward a brighter day.

MRS. A. L. STONE

The home-going of this beloved woman and faithful servant of Christ deserves mention. Dr. and Mrs. A. L. Stone were the gift of Park Street Church to First Church, San Francisco, of Boston to the Pacific coast. The story of the strenuous years, freighted with labors more abundant, belongs equally to both. Dr. Stone passed away in 1892, after about seven years of seclusion. And now for seven years Mrs. Stone has lain helpless, unable to speak even, awaiting in faith and patience her release. Of the old guard few remain. Cherishing their benign presence we pray that they abide still with us "for our progress and joy in the faith."

JACOB RIIS

The cause of the helpless, the down-trodden, the vicious, the criminal, the child—for it is all one cause, so entangled are human interests, so single a life—has had the counsel and impulse of his visit among us. At clubs, dinners, lectures and public meetings he has reached the ears and hearts of all the leaders and many of the rank and file of philanthropy. His winsome speech has hastened the better day of parks and playgrounds, of sanitary habitations and cleansed slums, of childhood cloudless and merry in an unmaimed chance at life and heaven. Of all the land this Golden State, with its flowers forever chorusing "to the sky's benediction," should, and soon will, assure its blessed out-of-doors to all who cannot unaided run free.

WORK AMONG ORIENTALS

This is steadily increasing. The emphasis has shifted somewhat to the Japanese. These have multiplied, while the Chinese have lost numbers. The war checks emigration, but fires the aspirations of those now here. Christian work lags behind the need. Yet the conditions are exceedingly encouraging. In Oakland separate quarters and work for Japanese have lately been opened. A most efficient pastor, Mr. Okubo, "a Japanese Joe Gam," has come from Honolulu. More than a hundred attended their recent Christmas service, and the spirit was enthusiastic and spiritual. The pastor's daughter is invaluable in the mission.

A competent scholar, graduate of a fine school in Japan, she is completing her education in the University of California and Pacific Theological Seminary.

Interest in these nations and a sense of deep obligation to God for them have taken shape in plans for an undenominational school for Orientals on this coast. A board of trustees has been elected and articles of organization prepared. The school will be of grammar and high school grades. Hundreds of children already here form a constituency for such a school. Initiative has been taken by Prof. John Fryer, head of the Oriental department in the University of California, and Prof. Frank W. Damon, who with Mrs. Damon has conducted for years a successful school of this sort in Honolulu. Endowment funds are yet to be secured, but it is believed that generous friends will appear. Some of them must be found at the East, owing to the prejudice existing here against the dreaded "yellow peril" and "little brown peril." There are, however, thousands of Christians on this coast who share actively the sense of obligation and opportunity in view of these heathen dwelling in the light of our gospel, who may become Christian servants to their countrymen.

PACIFIC THEOLOGICAL SEMINARY

The roll of students now stands at thirty-five, to which must be added four from the Berkeley Bible Seminary and two from the University of California who are taking several courses with us. Unusual interest is manifest in the weekly joint prayer meeting of teachers and students. Spiritual life is stimulated and fellowship promoted. Topics and leaders are largely determined by the student committee. Friendly relations are being cultivated with such university students as have the ministry in view and with others who may be reached by the call. Two members of our faculty meet each a group of Y. W. C. A. leaders for an hour a week of Bible study and spiritual conference.

The E. T. Earl lecturer for 1905 is Dr. Henry van Dyke of Princeton, who will deliver in Berkeley, between March 25 and April 10, six lectures on The Service of Poetry to Life. He will also make the annual Charter Day address, March 23, at the University of California. The seminary term will close April 11.

C. S. N.

Southern California

Congregational growth is rapid in southern California. The percentage of increase is five times as great as that for the whole land. The enthusiasm of success appears in religious work as effectively as in business. From *San Diego* and its aggressive First Church, under the lead of Dr. Clarence Brown, to *Santa Barbara*, where Dr. W. C. Merrill is the able pastor, few churches have nothing inspiring to report. We will consider three of the many centers of successful work.

PASADENA

This is the most beautiful suburb of Los Angeles. Here Congregationalists have been scattered in three neighborhood churches. Recently *First Church* moved to the center, leaving in its old building a vigorous daughter, the *West Side Church*. At its first annual meeting the salary of the young pastor, Rev. J. A. Holmes, was raised to \$2,000. Sixty had been added to the membership roll. *North Church*, Rev. Henry T. Staats, pastor, has

enlarged its building to meet the need of growing congregations. *Lake Avenue* is just completing a new edifice. After raising \$5,100 by subscription, it laid the corner stone, and \$2,500 more was added, leaving only the \$2,000 loan of the Church Building Society. Rev. S. G. Emerson has reason to be a very happy man. He has stayed at his post till what seemed impossible has been done. Judging from the high spirit of his church, that \$2,000 loan will hardly survive the dedication services.

Dr. R. R. Meredith came to California to build up his health. In spite of illness, he put himself, Hercules like, under a great task, and it is being done. *First Church*, long isolated in a single neighborhood, is planted at the center, where it can minister to resident and visitor. Congregationalists by the hundred winter in this attractive city. A beautiful Gothic house of worship nears completion, in which this famous minister can reach his proper constituency. In this town where "every prospect pleases" sturdy sons of the Pilgrims have built heroically for the future.

REDLANDS

Here is another community of homes surrounded by orange groves and dominated by majestic mountains. In this one, Congregational growth has been centripetal; a single strong church at the center. Dr. J. H. Williams, a man of unusually clear and condensed style, with rare versatility in presenting religious truth, has put in eight years of enduring constructive work. Under his leadership a new church has been built, beautiful glass is in the windows and a noble organ has recently been dedicated. A few weeks ago Albert W. Palmer was ordained and recognized as assistant pastor. Seldom does a young man enter the ministry with more promise. His statement of faith revealed an unusual degree of constructive thinking. He is to be head of the Sunday school, to preach one Sunday each month, and to assist in parish work. This dual pastorate seems to contain the ideal elements. Emphasizing the work of Christian nurture, these two pastors realize no less the need of sane evangelism. Dr. Chapman is to visit Redlands this winter, and they are earnestly co-operating with the other churches in a union movement.

RIVERSIDE

This community is much more of a business center. As is true of no other city in southern California, it is an architectural unity. Many of its blocks and public buildings are of the mission type which the Spanish padres brought to California 150 years ago. The most beautiful building of the city is the Glenwood Inn. Of the many famous hotels in this land of tourists, none surpass this in excellence. In some communities it is a far cry between Congregationalism and a comfortable hotel. Here, however, this is not the case. Not only are the proprietors loyal members of the Congregational Church but their success is due, in part, to a bold but reverent adaptation of the religious spirit to their hotel. One enters the grounds under a campanile with many bells, and is confronted at every turn with suggestions of the forms of religious expression belonging to the architecture adopted. In niches are statues of the patrons of those Spanish missionaries, the saints whose names have been preserved in the names of our cities. As some one has well said, We are in a new Alhambra. At certain hours in the day chimes gently chant the best melodies of the Christian Church. Over the entire place prevails a spirit of peace and

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calm delight. Perfect attention to bodily comfort is coupled with reminders of that which is higher. Mr. and Mrs. Frank A. Miller have learned not only to manage business but to make their life work a noble art. The religious basis which marked the mission monastery hospitality of the padres has found genuine expression here.

The Carnegie Library on the same street is also of the mission type. The Congregationalists are about to rebuild church and parsonage, not only to make room for the people but to be in harmony with the prevailing idea which dominates the street. Both church and manse will be in the mission style and a colonnade will connect the two. Rev. E. F. Goff has spent eight years with this parish and has done a remarkable work for the church and the city. If the projected change is carried out that street will be one of the attractive spots of this sunny land. Here the sons of those who destroyed the Spanish Armada are using the artistic ideals of a people whom they supplanted as world civilizer and schoolmaster. In the midst of an architecture springing from Moor and Catholic a New England evangelist will shortly preach the simple story of justification by faith in Jesus Christ and the true purpose of all these strivings for material progress will be explained.

W. H. D.

Among the Seminaries

HARTFORD

Instead of the usual course of lectures, four separate lectures by eminent specialists are being given on the Carew foundation. Prof. R. B. Richardson has spoken on The Excavation of Corinth, Rev. F. H. Allen on The Birthday of the Gothic Minster, Henry T. Bailey on Artistic Helps in Religious Teaching, and Prof. C. T. Winchester of Wesleyan, on Feb. 21, will describe The Making of Hymn-Books.

All recent graduates will bear with great sorrow of the death, at the age of forty-three, of William C. Hawks, assistant librarian fifteen years. The loss to the seminary is irreparable, for he not only knew the library by heart, but ever bore it on his heart. Modest, unassuming, he was yet an expert in library economy and administration. The way in which his classifying and cataloguing were done is a memorial to his patience and precision. After graduating from Amherst in 1885, he taught school three years, and since then has spent his life in and for Hartford Seminary.

T. C. R.

The Torrey-Alexander Mission opened in London last Sunday with thousands filling Albert Hall, and hundreds turned away who could not get in.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 13, 10.30 A. M. Speaker, Prof. Borden F. Bowne; subject, The Philosophico-Religious Outlook.

HARTFORD SEMINARY ALUMNI, Hotel Bellevue, Boston, Feb. 13, 12 M. Dinner à la carte.

HAMPDEN ASSOCIATION, Cooley's Hotel, Springfield, Mass., Feb. 14, 9.30 A. M.

RELIGIOUS EDUCATION ASSOCIATION, Boston, Feb. 12-16.

NEW ENGLAND Y. W. C. A. CONVENTION, State Street Church, Portland, Me., Feb. 17-20. Further information, lodging, etc., 120 Free Street, Portland, Me.

STATE CONGREGATIONAL MASS MEETING, Providence, Beneficent Church, Feb. 21. Speaker, Dr. Washington Gladden, on Congregational Churches and the New Evangelism.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.

SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Leader, Rev. W. T. McEivren.

Marriages

The charge for marriage notices is twenty-five cents.

MOLAREN-LANE—In West Pullman, Chicago, Ill., Feb. 7, Rev. Dr. James H. McLaren and Glennie Lane.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

PRENTISS—In Evanston, Ill., Jan. 19, Rev. Norman A. Prentiss, for eleven years pastor of First Church, Aurora, Ill.

SEARS—In Andover, Mass., Jan. 22, John Cushing Sears, born in Dennis (Cape Cod), May 15, 1835.

STEARNS—In Colorado Springs, Col., Jan. 24, Mrs. William F. Stearns of Amherst, Mass. Funeral services were held at the College Church, Amherst, Jan. 28.



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R. V. C. EMERSON

In Newton, Mass., Jan. 24, Richard V. C. Emerson in his eighty-seventh year.

Then said he, "I am going to my Father's; and though with great difficulty I got hither, yet now I do not regret me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me to be a witness for me that I have fought his battle, who now will be my Rewarder."

"So he passed over, and all the trumpets sounded for him on the other side."

"But glorious it was to see how the open region was filled with horses and chariots, with singers and players on stringed instruments, to welcome the Pilgrims as they went up, and followed one another in at the beautiful gate of the City."

MRS. ELIZABETH A. W. WALES

Mrs. Wales died at her home in Dorchester Jan. 30, 1904, aged 95 years, 2 months, 19 days. She was born Nov. 11, 1809, while her parents were living in Prince Street, Boston.

Her father, John Williams Quincy, belonged to the widely known Quincy family of colonial times. Mrs. John Hancock was her great-aunt. Mrs. Wales was very fond of recalling incidents within her own recollection of these distinguished families.

In early life she spent some time as a teacher in Washington, D. C., and later in the famous school of Miss Catherine Beecher in Cincinnati, O., where she lived in the home of Dr. Lyman Beecher.

After her marriage to Mr. William Wales she lived in Dorchester until the close of her life. Seventy-five years ago she became a member of Park Street Church. After her removal to Dorchester she united with the Second Church, where she has been a devoted member and constant worshiper ever since.

Until the last day of her life she maintained an active, intelligent interest in the work of the churches, and gave generously of thought, time, prayer and money for the building up of Christ's kingdom in the earth.

She embodied and illustrated in her daily life the finest, strongest traits of the Puritan character apart from its austerities and severities.

For her public benefactions, private charities and ready sympathies with every good work she will long be lovingly remembered. To the end of life she maintained her youthfulness of spirit, cheerfulness of temper and sunniness of disposition. Her presence was a sweet benediction.

"She came to her grave in a full age, like as a shock of corn cometh in in its season."

"She opened her mouth with wisdom; and in her tongue was the law of kindness."

"Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."



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Church and Ministerial Record

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BUXTON, ALBERT J. (Meth.), Wittenberg, Wis., to S. Kaukauna. Accepts.

CAMPBELL, WM. T., Caledonia, Ill., accepts call to Chesterfield, and is at work.

GERRIE, WM. A., Open Door Ch., Minneapolis, Minn., to North Side Ch., Milwaukee, Wis.

HARRISON, HIRAM B., Watertown, S. D., to Hastings, Neb. Accepts.

HATHAWAY, WM. B., Pacific Sem., to Pierce St. Ch., San Francisco, Cal. Accepts.

HAWKINS, CHAUNCEY J., Spencer, Mass., to Central Ch., Jamaica Plain. Society to act later.

HEYDENBURK, FRANK H., Bethany and Plymouth Chs., Terre Haute, Ind., to give his entire time to Plymouth Ch. Accepts.

JONES, R. T., Correctionville, Io., to Sioux Rapids. Accepts.

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MONET, PIETRO, to Italian work in Cleveland, O. Accepts.

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SAFFORD, ALBERT W., Bowmansville Ch., Chicago, Ill., to Millburn. Accepts.

START, H. A., ass't pastor First Ch., Portland, Ore., to Clackamas and Park Place. Accepts.

STAUFFER, BYRON H., Buffalo, N. Y., to Bond St. Ch., Toronto, Can.

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WATERS, FRANK P., Wolcott, Ct., to Rocky Hill.

WILBUR, GEO. H., Sprague, Wn., to Port Angeles. Declines.

Ordinations and Installations

AUSTIN, JAS., o. Arena, Wis., Jan. 26. Sermon, Rev. H. R. Hogan; other parts, Rev. Messrs. O. L. Robinson, E. O. Chapel, Jas. Rowe, H. A. Miner, H. W. Carter and Wm. Vater.

BOYD, WM., o. Metropolis, Ill., Jan. 25. Parts, Rev. Messrs. F. B. Hines, J. C. Thompson, T. E. Watt.

BUXTON, ALBERT J., o. and i. S. Kaukauna, Wis. Parts, Rev. Messrs. Q. L. Dowd and F. T. Rouse. Mr. Buxton was formerly in charge of the M. E. church at Wittenberg.

LOUD, OLIVER B., o. Lawton, Okl., Jan. 31. Sermon, Rev. D. S. Bayley; other parts, Rev. Messrs. C. G. Murphy, M. C. Haeccker, Josephus Collins and Dr. J. W. Scroggs.

Resignations

GERRIE, WM. A., Open Door Ch., Minneapolis, Minn.

HEYDENBURK, FRANK H., Bethany Ch., Terre Haute, Ind.

HUELSTER, EDW. H., Sparta, Wis., to take effect July 1, after five years' service.

MORRIS, MAURICE B., Bethany Ch., Minneapolis, Minn., after nearly five years' service.

PHILLIPS, JOHN, Pierce St. Ch., San Francisco, Cal., after nearly seven years' service.

SAFFORD, ALBERT W., Bowmansville Ch., Chicago, Ill., after more than 10 years' service.

Dismissals

MORRIS, MAURICE B., Bethany Ch., Minneapolis, Minn., Jan. 20. Will act as financial agent of Windom Institute.

Personals

FOSTER, ADDISON P., has resigned the New England secretaryship of the Am. S. S. Union, to take effect April 1, when he will have completed 12 years' service. He will go to his farm in New-Faltz, near Poughkeepsie, N. Y., for a rest, and will later supply vacant pulpits and engage in literary work.

JONES, J. R., for the past 14 years a missionary pastor in North Dakota, is about to visit England.

LLOYD, R. R., Evanston, Ill., formerly professor at Pacific Sem., is repeating in churches in Ohio, Illinois and Wisconsin the course of Bible study lectures which he gave so helpfully at the Frankfort, Mich., assembly last summer.

Local Revival Interest

ASHLAND, MASS., Rev. J. A. Lytle. Union meetings with Baptists and Methodists the first two weeks of January. Rev. G. A. Andrews of Holliston rendered efficient help. Results: a manifest quickening of Christians, and several rose for their first public confession.

ELMIRA, N. Y.—The Theological and Literary Society, made up of fifty or more ministers of all

Continued on page 200.



BENDSORP'S
ROYAL DUTCH
COCOA

is food and drink combined. Try it in place of cake chocolate for all cooking. Remember it's double strength.

ASK FOR THE COCOA
WITH THE
YELLOW WRAPPER

For the Evangelistic Campaign

THE WELSH REVIVAL

Nothing for many years has so stirred the Christian world as the present remarkable religious awakening in Wales. It is so genuine and widespread as profoundly to affect the social and business life of great communities, and presents features of interest to every student of social as well as religious questions.

One of the most graphic pictures of the situation there is given in the account recently written by W. T. Stead, editor of the *English Review of Reviews*, whose journalistic skill reveals most vividly the power and influence of the movement and the personality of Evan Roberts, the Welsh miner who is such an important factor in it.

Another account, given in the *Christian Commonwealth* of London by Rev. G. Campbell Morgan, gives light upon it from a different angle. Both are very able and intensely interesting articles, and both were written from personal observation.

By permission of the authors we are reprinting the above articles together in a pamphlet of about seventy-two pages, and every person in the land who is interested in the evangelistic campaign in this country under Dr. Dawson's leadership will find suggestion and inspiration by reading this book. *In press, ready about Feb. 10.*

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\$7 per 100 postpaid.

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I shall also be glad to give you references as to my own personal and business standing. I refer by permission to men prominent in business and professional life, who have known me and dealt with me for years.

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HOME INSURANCE COMPANY OF NEW YORK.

OFFICE: 56 CEDAR STREET.

One Hundred-and-Third Semi-Annual Statement, January, 1905.

SUMMARY OF ASSETS.

Cash in Banks and Trust Companies....	\$1,042,689.43
Real Estate.....	1,593,892.46
United States Bonds.....	1,980,000.00
State and City Bonds.....	3,156,980.00
Railroad Bonds.....	2,184,560.00
Miscellaneous Bonds.....	285,840.00
Railroad Stocks.....	7,198,750.00
Gas Stocks.....	435,600.00
Bank and Trust Co. Stocks.....	358,550.00
Bonds and Mortgages, being 1st lien on Real Estate.....	81,700.00
Premiums uncollected and in hands of Agents.....	1,097,079.54
Interest accrued on Bonds and Mortgages.....	1,08.4
	\$19,417,339.53

LIABILITIES.

Own Capital.....	\$3,000,000.00
Reserve Premium Fund.....	7,210,568.00
Unpaid Losses.....	\$76,171.49
Unpaid Re-insurance, and other claims.....	779,370.51
Reserve for Taxes.....	75,000.00
Net Surplus.....	7,976,831.33
	\$19,417,339.53

Surplus as regards Policy-holders \$19,376,831.33

ELBRIDGE G. SNOW, President.
EMANUEL H. A. CORREA, Vice-President.
FREDERIC C. BUSWELL, Vice-Prest.
AREUNAH M. BURTIS, Secretary.
WILLIAM H. CHENEY, Secretary.
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Church and Ministerial Record

(Continued from page 199.)

denominations, includes in its current program a symposium on Evangelism covering the topics: The Old and the New Evangelism, The Need of Today, Best Methods. The Susquehanna Association, meeting in Elmira Feb. 28, March 1, will devote a session to Evangelism. Twenty-minute papers on these topics will be presented: The Need of a Revival, The New Evangelism, What the New Evangelism Can Learn from the Old, The Pastor His Own Evangelist, Opportunity of the Sunday School Teacher, Personal Work by Pastor and People.

HIRAM, ME.—Dec. 4-18, special services in which Rev. W. H. Palmer was assisted by Rev. William G. Mann, general missionary for Maine, and Mr. G. I. Waltz, a gospel singer of Boston. Strong preaching was combined with enthusiastic chorus singing and the simple sacred solo. Larger religious interest in church and community than for a long time. Decision cards signed.

JACKSONVILLE, FLA., Dr. E. L. Hood. Tabernacle meetings conducted by Dr. L. W. Munhall of Philadelphia began Jan. 18. Much interest in the preparatory services.

LOS ANGELES, CAL.—Service of the union evangelistic committees facilitated by the issue of an official organ, *Evangelistic News*.

LUDLOW CENTER, MASS., First, Rev. E. D. Francis. Greatly helped during the last two weeks in January by special services held with the aid of Rev. and Mrs. Chas. S. Haynes of Nashua, N. H. All quickened and strengthened and a good number first decided for Christ. Meetings free from sensational or objectionable features.

NEW MILFORD, CT., Rev. F. A. Johnson. Union meetings nearly every night for three weeks in Congregational and Methodist churches. Pastors assisted by Miss May B. Lord. Large and steadily increasing congregations.

SOMERVILLE, MASS., Highland, Rev. G. S. Anderson, is in the midst of a gracious awakening. On a recent Sunday the people testified, prayed and wpt. Requests for unsaved loved ones were heard. Backsliders recovered their lost joy. A score or more seeking Christ knelt around the pulpit. Christian workers prayed with them, and pointed them to Christ. Five members were received at the January communion.

TERRYVILLE, CT., Rev. S. E. Evans. As a result of attendance at the National Council the pastor conducted a two weeks' series of consecration services, which resulted in doubling the attendance at the special services held Sunday evenings. A chorus of forty members adds inspiration.

Evangelistic services have also been held at Cortland, Danbury and Neligh, Neb.; and at Tabor, Io.

Waymarks

AUBURN, MASS., Rev. J. L. Evans. Benevolences for 1904 larger than for several years. Parsonage repaired within and without; new furnace put in.

BOSTON, MASS., West Roxbury, Dr. F. W. Merriek. Twenty-four accessions last year, 15 on confession, bring membership to 207. Benevolences, exclusive of sums spent for local relief, \$1,467; home expenses, \$6,300; chapel redecorated and partly refurbished by Woman's Union, at cost of \$265. A fine list of topics for Young People's Union—a more flexible organization than the C. E.—prepared by pastor. Bible school, aside from mission and home department, numbers 244. Congregation invited to remain to its opening exercises to enjoy its excellent orchestra. Other features are a Dux Christus Class (in missions) and the Anatolia Club of young women.

BROOKLINE, N. H., Rev. G. A. Bennett. Sunday school gained more than 100% in average attendance, result of Red and Blue contest, followed by star system.

Continued on page 201.

5% Why Not Invest?

You can invest any sum from \$5 up, and be assured of absolute safety and interest on your investment at the rate of 5%, compounded semi-annually. Absolutely devoid of speculation, and safer than many investments paying but three and four per cent.

Interest starts the day your money is received. If you want to learn how and why this is the best and safest investment write for our new Booklet mailed free.

CALVERT MORTGAGE AND DEPOSIT CO.,
Dept. G Calvert Building, Baltimore.

59th Annual Statement of the Connecticut Mutual Life Insurance Company, Of Hartford, Conn.

NET ASSETS, January 1, 1904. \$63,211,586.89

RECEIVED IN 1904.

For Premiums, . . .	\$5,411,377.44
For Interest and Rents, 2,958,582.95	
	\$8,369,960.39
	\$71,581,486.28

DISBURSED IN 1904.

For claims by death, matured endowments, and annuities, \$5,430,800.32	
Surplus returned to policy-holders, 1,151,427.43	
Lapsed and Surrendered Policies, 652,367.07	
	\$7,234,594.82

TOTAL TO POLICY-HOLDERS, \$7,234,594.82

Commissions to Agents, Salaries, Medical Examiners' Fees, Printing, Advertising, Legal, Real Estate, all other Expenses, 1,000,880.29	
TAXES,	387,279.47
Profit and Loss,	37,409.10
	\$8,660,118.86

BALANCE NET ASSETS, Dec. 31, 1904, \$63,221,375.00

SCHEDULE OF ASSETS.

Loans upon Real Estate, first lien, . . .	\$24,752,965.06
Loans upon Stocks and Bonds, . . .	80,000.00
Loans upon Policies of this Company, . .	178,800.00
Premium Notes on Policies in force, . .	512,090.06
Cost of Home Office Property, . . .	1,916,234.00
Cost of Real Estate owned by Company, .	8,678,593.06
Cost of Bonds,	24,856,038.76
Cost of Bank and Railroad Stocks, . . .	829,076.23
Cash in Banks,	1,166,761.50
Bills Receivable,	225.56
Agents' Debit Balances,	658.94
	\$62,221,375.00

ADD

Interest due and accrued, \$919,697.01	
Rents due and accrued, . . .	14,311.92
Market value of stocks and bonds over cost, . . .	1,009,301.99
Net uncollected and deferred premiums, . . .	368,038.91
	\$2,304,349.83
Less Bills Receivable and Agents' Debit Balances, . . .	883.90
	\$2,303,465.93

ADMITTED ASSETS, Dec. 31, 1904, \$63,224,841.93

LIABILITIES:

Amount required to re-insure all outstanding Policies, net, Company's standard,	\$58,329,205.00
All other liabilities,	2,166,986.89
	\$60,496,144.89

SURPLUS, \$4,228,696.04

Ratio of expenses of management to receipts in 1904,	11.06 per cent.
Policies in force Dec. 31, 1904, 70,454, insuring,	\$167,167,515.00

JACOB L. GREENE, President.
JOHN M. TAYLOR, Vice-Prest.
HERBERT H. WHITE, Secretary.
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If you know how much you could save you in the way of time, money, annoyances, etc., and how pleasant, convenient and satisfactory it is to have your garments made to your order by us, you would send at once for our catalogue and samples.

Over 250,000 women who have investigated are now our patrons. What we have done for them we can do for you.

With our low prices and prompt service, thinking women find genuine pleasure in sending their orders here. We make handsome Tailor-Made Suits \$17.50 to \$25.

We show beautiful designs in silk costumes that are entirely new and exclusive. We make them to your order just as you want them in chiffon, tulle, peau de sole, lacy, downy, silk, warp, Melrose and Henriettes and silk tweeds. \$19 to \$25.

Every woman who desires to dress fashionably at moderate cost, and who wishes to wear garments made in New York's latest and best style, should have our Spring catalogue and samples. Sent free on request.

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Tailor-Made Suits	\$17.50 to \$25
Shirt-Waist Suits	\$7 to \$20
Made of mohairs, serges, brilliantines, etc.	
Silk Shirt-Waist Suits	\$12 to \$25
Silk Costumes	\$12 to \$25
Hair Coats	\$9.75 to \$15
Jackets	\$5.25 to \$15
Separate Skirts	\$3.50 to \$12

Express charges prepaid to any part of the U. S. All orders filled in one week.

We guarantee to fit you; if we fail to do so we will refund your money.

WE SEND FREE to any part of the U. S. our new Spring Catalogue, showing the latest New York styles, a large assortment of samples of the newest materials, and complete directions for taking measurements correctly. Mention whether you wish samples for tailor-made suit, silk costume, shirt-waist suit, skirt, jacket or rain coat, and colors desired. **WRITE TODAY.**

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PRICES. 658 CARPETS AND UPHOLSTERY.
WASHINGTON ST. OPP. BOYLSTON ST. BOSTON.

Church and Ministerial Record

(Continued from page 200.)

CLEVELAND, O., Archwood Ave., Rev. T. E. Lewis. Debt of over \$8,000 paid and \$2,200 raised by pastor toward new pipe organ and repairs. Congregation celebrated 20th marriage anniversary of Rev. and Mrs. Lewis, presenting set of Haviland china. After five years' service, Mr. Lewis called to permanent pastorate.

ELDON, IO., Rev. E. S. McClure. Twenty-fifth anniversary of church organization lately celebrated. Of 25 charter members, seven remain. Leading deacon, David Berdan, chief of Grant's staff at Vicksburg, passed away last month.

HUTCHINSON, MINN., First, Rev. E. L. Brooks. Receipts for last year, \$2,156. Thirty-five members added, 27 on confession. \$800 mortgage on new parsonage cancelled.

JERSEY CITY, N. J., Waverly, Rev. Howard A. M. Briggs. Four years ago receipts through envelopes averaged \$14 weekly. Past year weekly average, \$44.

LAKEWOOD, N. Y., Rev. I. N. Steelman, \$150 added to pastor's salary, debt of \$1,400 provided for, all but \$180. Net gain in membership 16, 12 on confession.

LYNN, MASS., Central.—Membership increased to 418. Church and parish passed a vote complimentary to the pastor, Rev. C. P. Weeden, who has completed his fourth year.

MANCHESTER, N. H., First, celebrated fifth anniversary of the settlement of Rev. Thos. Chalmers by a reception to the pastor and his wife. Members received in the five years, 300, a net gain of 169, bringing the present membership to 832, a larger net gain than for any other ten years in the history of the church, making it the largest Protestant church north of Boston. Material resources have aggregated \$75,000. Rentals of new sittings have exceeded the added membership, the present demand nearly equaling available seats.

MT. VERNON, O., First, Rev. E. O. Mead. Thirty-nine members received in the second year of the present pastorate, a net gain of 30, the largest since 1892. Two weeks of Bible study lectures in January by Prof. R. R. Lloyd of Evanston.

NORWOOD, MASS., Rev. A. H. Pingree. Net gain in membership during year, 17. Increase in contributions to benevolences, \$777. Net gain in membership of Sunday school, 63. Home department established.

Triennial Conference of Michigan Sunday Schools

Their fourth triennial conference under the auspices of the State Congregational Association was held at Park Church, Grand Rapids, Jan. 24-26. The excellent program arranged by the state Sunday school committee and the cordial invitation of local pastors and churches made a joint appeal which secured a large delegation of ministers and laymen, including representatives from even the upper peninsula—which, in point of time, expense and discomfort of travel, is, in winter, farther from Grand Rapids than Grand Rapids from New York.

SCHOLARLY METHODS ADVOCATED

In the opening address, the chairman of the state S. S. committee, Rev. J. W. Sutherland, emphasized the central thought of the program. The ministry of scholarly methods to spiritual life. The value of historical study to the Bible student was ably presented by Dr. T. G. Soares of Chicago. Through his

Continued on page 203.

The Youngest Baby

can readily digest and assimilate Borden's Eagle Brand Condensed Milk because the casein, which is in ordinary cow's milk, undergoes physical alteration in the process of condensation, which makes it digestible. It brings the result which every parent is looking for, viz., strong and healthy children.

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Big 160-page catalogue alone, 6c.

JOHN A. SALZER SEED CO.,
La Crosse, Wis.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

The Fight for Local Option

It will be remembered that in the last legislature, by a technicality, a bill was defeated giving every locality in the state the right to decide for itself whether it would or would not permit liquor to be sold within its limits. Had the bill passed, every ward in a city would have been able to decide by a vote of its residents upon the presence or absence of the saloon. This year the purpose has been stronger than ever to press this bill, or one similar to it, upon the legislature and secure its passage. Mr. Anderson, who is at the head of the anti-saloon party, has proved himself to be a wise and indefatigable worker. Sunday the churches in the city and the state were asked to refer to the struggle and to make a small special contribution toward the expenses of the contest.

An Effort to Enforce Sunday Closing

The First Church has sent a letter to each of the Congregational churches in the city asking them to join in a request to the mayor to enforce the state law which prohibits the opening of any saloon on Sunday in the City of Chicago. The mayor has refused to order the closing of the saloons on the ground that the state law cannot be executed in the city; but saloon keepers themselves, as well as the chief of police, say they would be glad to see the law enforced. The letter asks for the appointment of a committee consisting of the pastor and one member from each church. The committee, under the direction of Mr. Ezra Cook, will urge upon the mayor the execution of the law. This is an indication of the reviving interest in temperance, and is in line with the evangelistic movement now felt among all denominations.

Special Evangelistic Services

The Christians or Disciples have been the first in the field. For a month at least they have held daily noon meetings, with Professor Willett as chief speaker in the center of the city. Attendance has been good. Special meetings are being held in the churches. In Baptist churches the young people are apparently taking the lead. Not only are they organizing and conducting meetings in the different churches, they have planned and are carrying out this week a three days' conference as to the best means of conducting an evangelistic campaign. Sunday will be their great day and a gathering of representatives from all the young people's societies in the city will doubtless crowd the Auditorium.

NOT MEDICINE

Babies don't need medicine — older children very rarely. Better nourishment will generally set them right. Scott's Emulsion is the right kind of nourishment and the kind that will do them the most good. Scott's Emulsion contains nothing that children should not have and everything that they should.

We'll send you a sample free.

SCOTT & BOWNE, 409 Pearl Street, New York.

The Methodists are not lacking in zeal and while neither they nor the Presbyterians have taken any specially active measures as yet the interest in their churches is deep and promising.

The Ministerial Problem

When a church is vacant the pressing character of this problem is felt. It is not easy to secure a man for New England Church, or for some of the smaller churches in the city. Salaries are not always large but the fields are important and if well cultivated cannot fail to produce large harvests. Where are the men to occupy them? Men of the first rank are wanted in every field, and men who are willing to live on far less than they are worth. Could such men be found, scores of churches would be developed here which would be able to support their pastors comfortably and satisfactorily. It is for reasons like these that the visit of Drs. Boynton of Detroit and Day of Andover has been specially grateful to Western Congregationalists. Their itinerary this week has taken them to Northwestern University at Evanston, to Illinois, Knox and Wheaton Colleges, to Beloit, the State University at Madison, Wis., to the State University and Carleton College, Minnesota, and to the Theological Seminary, Chicago. Monday morning they addressed the Ministers' Meeting, Dr. Boynton insisting upon the real glory of the ministry and the need of a reawakening on the part of the minister himself to its dignity and importance as a profession, while the churches need to reconsider their estimate of its importance and young men should be appealed to from the side of self-sacrifice and the heroic and urged to lose sight of merely temporal advantages. Dr. Day in his addresses has sought to remove objections against the ministry on the part of parents and teachers, which with so many young men have been decisive.

Chicago, Feb. 4.

FRANKLIN.

Education

The class of 1880 at Harvard University, of which President Roosevelt is a member, will give the university \$100,000 at the next Commencement, as its part of a large endowment fund which the alumni are raising, a fund without restrictions, which can be used for the increase of salaries and a general betterment of the finances of the university.

President Bumstead of Atlanta University points out in the *Bulletin* that the late William H. Baldwin, Jr., at one time was outspoken in his disapproval of such institutions as Atlanta University which are giving the higher education to the Negro. But he was a candid man, open to conviction, and investigation of the work that Atlanta University was doing changed him to a friend who in many substantial ways had furthered its interests of late.

The new Carnegie library at Yankton College will probably be completed by next Commencement. Under the new director, Prof. Lee N. Dailey, the musical department has come to require a third assistant. The attendance last year in all departments was 339, and this year's enrollment exceeds it. Including the new library, the value of buildings, grounds and equipment is \$175,000. The income from tuitions and endowment is \$15,000 a year, and the expenses \$25,000, leaving an annual deficit of about \$10,000. To relieve the college in large measure of this annual struggle and provide more adequate endowment, Dr. Pearson has made a contingent pledge of \$50,000. President Warren has made a careful campaign among the friends in South Dakota, which is still a young and new state, and he lacks \$35,000 of the amount necessary to secure Dr. Pearson's gift by next Commencement. His address at present is 37 Stebbins Street, Springfield, Mass.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide), and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets, and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

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Michigan Sunday Schools

(Continued from page 201.)

picturesque and moving addresses. The times from Malachi to Matthew, and The world when Christ came, were made to live again. Prof. E. T. Harper of Chicago Seminary illustrated the importance of Bible study by books. While maintaining decided opinions, his teaching was devoid of dogmatism, and his constructive and spiritual work won hearty approbation.

The field of psychology was traversed by Pres. E. G. Lancaster of Olivet, who considered: The nature of the child, The enrichment of the unconscious years, and The religious life of the child and adolescent. The lively conferences evinced the audience's interest and Dr. Lancaster's easy mastery of his subject. This was the first opportunity many Michigan Congregationalists had had to hear Olivet's new president, and the favorable impression he made will doubtless create a demand for his services. President Day of Andover Seminary delivered a stirring address on The Relation of the Sunday School to the Seminary.

WORKERS' CONFERENCES

Great interest was manifested in the afternoon conferences for workers in various grades. The one on teaching, training, was led by Prof. E. C. Goddard of Ann Arbor, and the general conference by Rev. William Ewing, state S. S. superintendent. Each morning and afternoon session was divided by a fervent devotional half-hour. Dr. Archibald Hadden of Muskegon emphasized the unique value of the Psalms as devotional literature, and Miss Margaret Mulford made a telling address on Devotion in Song, advocating the singing of standard hymns in Sunday school.

THE CLIMAX

Interest culminated in the spiritual conclusions emphasized in the closing session by two inspiring speakers: Dr. Nehemiah Boynton, on The best thought in relation to spiritual life, and Rev. J. B. Silcox, on The teacher as a character builder. A few fervent and well chosen words by Dr. McLaughlin, minister of Park Church, closed the conference.

J. W. S.

The Campaign of Evangelism

A Unifying Movement in Martha's Vineyard

This island is feeling the first stirrings of a revival. It began in the series of meetings conducted by Rev. L. B. Goodrich last October at Edgartown. Pastor Cutler has already received six members on confession as a result. *Chilmark* next came under the influence of the movement, and the Methodist church, the only one in town, experienced three weeks of enthusiasm and uplift. *Vineyard Haven* carried the campaign forward another stage with successful meetings in both churches, the effort among the Baptists continuing.

The Week of Prayer caused a renewal of evangelism in Edgartown, the three churches uniting, and the pastors preaching in turn. It seemed wise to continue the services three weeks and to call in ministers from neighboring parts of the island as helpers. Many asked for prayer and several professed conversion. Competent observers state that Edgartown has not witnessed such a gracious out-

pouring of God's power for at least twenty-five years. While heretofore the churches of the shire town have been unable to co-operate with heartiness, now the feeling is reversed and they seem more like one large church with three associate pastors. So widespread is the new impulse that the Martha's Vineyard Neighborhood Convention, comprising all the evangelical churches in the county, plans to omit its regular February program and to devote the meeting to a discussion of the situation.

M.

A United Call from Essex North

In response to an invitation from the two Congregational pastors in Amesbury, Mass., about twenty of the Essex ministers met and took counsel as to the universally recognized need of a spiritual quickening in our churches. The conference lasted four hours. A frank discussion of the situation caused a united desire for a clearer sense of God's presence. Some of our towns and cities anticipate Dr. Dawson's probable two-day visit; others plan to secure eminent men for a longer time; while still others, quietly and with the help of fellow-pastors, will endeavor to reach the desired results. All seemed agreed that the life of church members needs deepening before the best results can be hoped for. We parted with faith strengthened in God and in one another.

The Amesbury ministers were recently called together, and voted to have Dr. Dawson come if feasible. This vote included Baptists, Methodists, Universalists, Episcopalians, Christians, Friends and Congregationalists. It is hoped that Amesbury and Newburyport will be visited by Dr. Dawson consecutively for two or four days in March.

J. D. D.

From a Sunday School Worker in Illinois

In a new field where we have recently organized a Sunday school and church, special meetings were arranged for three days and over Sunday. We visited the homes in the afternoon and preached in the evening. The third night we came to the meeting place fresh from pastoral calls in homes where there had been decisions for Christ, among them heads of families. People were quickened and deeply interested. All seemed like a family together and talked freely one with another till the difficulties in the minds of some were removed. Then we knelt in one of the most heart-searching meetings I ever attended, and nine gave themselves to God, half of them prominent men, making nearly twenty-five adults. The rejoicing among families and in the community afterward led to more personal work and giving. It was clearly the work and leadership of the Holy Spirit.

Chicago.

W. F. MCM.

Against all troubles, and I have had my share, I weigh a wife-comrade "trem" and fest" in all emergencies.—Thomas Henry Huxley.

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Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms, and are continually on the lookout for a remedy which will give relief, with little or no idea of obtaining a cure.

Recognizing this fact, Rev. Mr. Carr consents to the use of his name in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles the same beneficial results as in his own case. Be careful to accept no substitutes, and remember that there is no remedy "just as good."

A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it, as it contains valuable information on the subject of piles.

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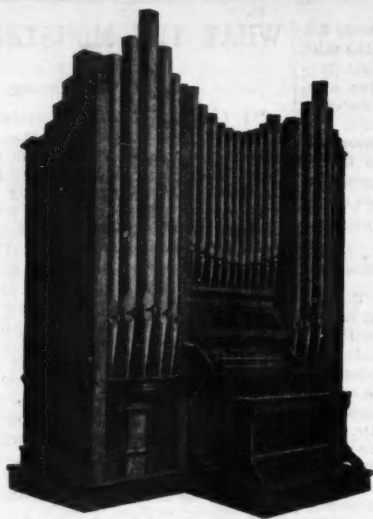
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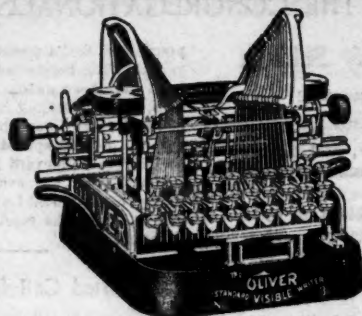
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